An HISTORY

OF SOME

CRIMINALS Executed in this Land

FOR

Capital Crimes.

With fome of their Dying ABFRED MITCHELL

Speeches;

Collected and Published. For the WARNING of fuch as Live in Destructive Courses of Ungodliness.

Whereto is added. For the better Improvement of this History, A Brief Discourse about the Dreadful Justice of God, in Punishing of SIN, with SIN.

Deut. 19. 20. Those which remain shall hear & fear, and shall benceforth commit no more any fuch Evil among you.

BOSTON in New-England. Printed by B. Green, and J. Allen, for Samuel Phillips at the Brick Shop near the Old Meeting House, 169

श्रिक्ष सम्बद्ध विद्यालया ।

Preface.

When the Blessed Farel, had Preached unto a Vast Multitude of People, some that liked it not, asked, By whose Command, or, at whose Desire, he Preached? He Answered, and it was Answer Enough; By the Command of Christ, and at the Desire of His People 'Tis possible, the Author of the Ensuing Discourses, and Relations, may be asked a Reason for doing what he has done, in this Publication: But his Reasonable Account of it is, 'Tis all done by the Command of Christ, and at the Desire of His People.

One sayes well, That Sermons Preached, are like Showres of Rain, that Water for the Instant; But Sermons Printed, are like Snow that lies longer on the Earth. God grant that the Truths falling from Heaven, in this Form, this Winter upon our Neighbours, may Soak into their Hearts, with a Sensible and a Durable Efficacy.

We find in Zuinger, the mention of a City bebeged by a Potent Enemy; where the Inhabitants took the Dead Bodies of the Starved People, and set them in Armour on the Walls; at the fight whereof, the Amazed Enemy Fied. Vice is the Enemy that beleiges us; a Number of Dead Wretches are here set on our Walls; may the horrible Sight cause that worst Enemy to fly before it!

REFLECTIONS on the

aft

be

eoifor

by

ke

ut

ne

s,

-

k

nie

Dreadful CASE of Sin Punished with Sin-

Made, Novemb. 17. 1698, at Bofton-Lecture.

Give Attention to as Dreadful a Case, as ever was discoursed! You find it proposed, in

ROM. 1. 28.

Mod gave them over unto a Aeprobate Mind, to Do thole things which are not Convenient.

HE Fearful Judgments of God upon men, for their Sins against Him, are so observably multiplied among us, that we are unaccountably Sinful, if we do not Cry out, Lord, My Flesh Trembleth for Fear of Thee, and I am Afraid of thy Judgments.

A 2

But

The Dreadful Auffice of Bob.

G

m G

178

T

w

ag

ca al

> It G

> > W

n L

> V I

> 1

(

But it is to be Feared, That the most Fearful of of all those Judgments, are least of all observed; Namely, The Audaments wherein the Holy God Dunishein one Sin with another, and Leaves a woful Sinner, yet more wofully to Sin against Him. Sirs, These Judgments of God, are of all the most Fearful; and yet, alas, they are of all the most Frequent. Of these amazing Judements, we may fay, How unsearchable are the Judgments of God, and His Wayes past finding out!

These are the Judgments of God now before The Apostle of the Gentiles, is here declaring, the Means to know God, which the Gentiles, and particularly, the Romans, had Enjoy'd in the Light of Nature; and relating how they neglected and abused those Means, in their not Glorifying Him as God; but Inventing, and Erecting, and Adoring vain Images of Him. The progress of the Divine Judgments, against the For-Iorn Gentiles, for their not Glorifying of God, is here described unto us. God Lest them, For this cause, in the first place, to become vain in their Imaginations It is a marvelious Thing, I have often marvelled at it! That while the more Barbarous Nations have Worthipped the Sun, the Moon, the Stars, and the more specious and glittering Objects of Idolatry; fuch Learned Nations as the Egyptians worthipped a Ball, a Dog, and a Rat; The Learned Gracians, worshipped Feavers, and Paffins, for their Gods; and our most Learned Romans worthipped the very Farms

in nunishing Sin with Sin. arful of Hell. Truly, there was the fust Wrath of red; God, in this Thing, That the Nations, who had Toly most of Light, whereby to know God, and vet and Glorified Him not as God, should become thus Vain Sin in their Imaginations. But stop'd they here? No; There is men ion'd a further Depravation whereto God left them, in His Full Wrath against them, for their Idolatries : For this ing cause God gave them up to Vile Affections; which also imply and comprize Vile Practices in them. It is here indeed, Three Times over noted, That God punished their Idolatries, by leaving the wretched Idolaters to other and farther Abominations; Especially, He punished the Spiritual Uncleannesses of Idolastry, by leaving them to the Corporal Uncleannesses of Debauchery : They who worshipped God under the Shape, it may be, of Bruits, were left by God, unto the Sins, which made them worse than Bruits. If you Read the Old Pagan Suctionius his life of Nero, you'l fee those very Villanies acted, in the Unclean Court, of Rome, which our Apostle here Brands with Infamy. The Christians at Rome, knew where to find a Court, that at this very Time, would afford an Exemplification, and Explication, of what the Apostle thus wrote unto them.

are

are

the

ut!

ore

cla-

les. in

eg-

ilo.

ng,

ro-

-10

is Tur

eir

ve

17-

e it-

i-

5.

d

ır 00

In our Text; the matter is once again Repeted. Behold, the Holy God here Punishing of Sinners, by Giving them over to a Reprobate mind. But what is a Rebrobate mind? It is here Expla-

6 The Dreadful Justice of Bod, ned; A mind let upon doing of those Things which are not convenient: Or, which are unreafonably wicked. And a Black List of those things then follows; The Bottom of Hell it self, could not afford but such a Black List of Crying Abominations.

Now there is a very Terrible Dottrine which even like a Thunder-bolt hence falls among us:

That the Holy God, often Punisheth many Sing of men, by Giving them up to still Blacker. Sing against Him.

I find, the Jews have a Notable saying; Merces Transgress in Transgressio; That is to say, Men are punished for One Transgression, by being therefore Given up unto Another. And this is the Thing, that is now to be said unto us; God help us to Receive with an Agreeable and Profitable Attention, what shall be said concerning it.

There are Two very Important CASES, to

be now Treated upon,

In the first place, the Methods of the Divine Souraigmy and Equity, in this awful manner, are now to be set before us. It is a Subject of deep Enquiry:

The First CASE.

How does the Holy God, Punish men for One Sin, by Leaving them to Another; and how is it Consistent with His Holiness to do so?

Now

M

ed

fu

T

I

n

in punishing Sin, with Sin. 7
Now this is an Enquiry so full of dazzling Mystery and Amazement, that it must be answered, with all Humble Modesty. Our Humble Answer to it, must be, in these Conclusions.

Conclusion. 1.

gs afe f,

g

h

There are certain Spiritual Plagues, as well as Temporal Plagues, among those Terrible Things, which a Sinful world is justly Plagued withal. Temporal Plagues, or, Dilastrous Rlows upon men, in their Secular concerns, are not the only Punishments, that their Sins are chassis'd withal; Calamities that befal Sinful men more immediately in their Outward man; Such as Poverty, and Slavery, and Reproach, and Sickness, and the Embitterments and Abbreviations of the Natural Life, are not all the Scourges, with which the Sins of men are punished. There is another Sort of Arrows, in the terrible Quiver of the Sin-Revenging Lord: Even Spiritual Plagues, or direful and ireful Strokes from God, upon the Spirits of them, that Sin against Him. In these Plagues, the God of Heaven, faith, as to that Sinner, in Exod. 9. 14. I will fend my plagues upon thy Heart; The Heart, the Soul, is the Object, that these Plugues, more immediately fall upon.

This General Conclusion, we lay in the Foundation of our whole Discourse; because to this Head of Spiritual Plagues, is to be referred the

A 4

whole

The Decadful Julice of God, whole Case, of, One Sin punished wird another.

3

Bal

W

02

2

th

It k

to

I

C

A

in E

Concluston II.

As an Instance of Spiritual Plagues, The Oraeles of God, have often told us, That Some Sing, are not only Confequents, but also Dunishments of others. To this purpose, we have that famous passage, in 1/a. 6. 10. where, the people who had fintully Stops their Ears, and Shut their Eyes, have this Judgment passed upon them for it; Make the beart of this people Fat, & make their Ears Heavy, and Shut their Eyes. The whole Tewish Nation, have now for many Ages, been a Flaming Monument of fuch Plagues, and Fulfilment of the Prophecy that prædicted them: God hath for this Cause given them up to a vile Unbelief: they are Shut up in Unbelief, as in the Utter Darkness of a Prison, because they have so criminally Refused the Lord Messab; and in that Profon of Unbelief, must they Ly punished, until the Times of the Gentiles are fulfilled. The Wrath of Heaven, does not Now commonly with fuch Visible Strokes from Heaven, cut off them that have provoked it, as perhaps it commonly did, when the Lord more visity Exhibited Himself, as a King among His People, in the Mofaic Pado-But Spiritual Plagues, and fuch Derelictions, and fuch Dispensations, as more immediately affect the Spirits of men, with a Confirmed State

in punishing Sin, with Sin.

State of Sin, are those that are now Scattered like Brimstone on mens Habitations. And yot fuch Plagues also were of Old inflicted, as well as Now. Hence we read, in Pfal. 81. 11, 12. My people would not Hearken to my voice; (o I gave them up, unto their own Hearts Lust, and they walked in their own counsels. This was to punish mens former Sins, by giving them up to further Sins; even all the other Sins, that their own Hearts Luft would incline them unto. Hence we read, in Pfal. 95. 10,11. It is a people that Err in their Heart, and have not known my wayes : Unto whom I sware in my wrath, that they (hould not Enter into my Rest. This was to punish mens first Refutal of Entring iuto Reft, by giving them up, unto One Sin after another, which might bring Desolation upon them. Hence we read, in Hof. 4. 17. Ephraim is joyned unto Idols: And now, What shall be done to Idolatrous Ephraim? Enemies, Devour him; Famines, Confume him! Thunders, Batter him; No: A worse Thing than all of This, Let bim alone. But then, I am fure, Sin and Hell, won't Let bim alone. Upon this Passage, I remember one of the Ancients, breaks forth into that Exclamation, Vis Indignantis Dei Terribilem vocem audire? 'Tis the Dreadful Voice of an Angry God! Ponder to this purpose, Likewise that passage, in 1fa 62 17. O Lord, why buft thou made us to Err from thy wayes, and bardened our Heart from thy Fear? God punishesh One Sinful Error in men,

rane

ve,

j.

d,

le

e

il

h

3

The Dreadful Justice of God. IO men, by giving them up to another, One Sinful Hardness, by giving them up to another. It is an awful Observation, of Austin's; Fusisti et sie est, ut pæna sua sibi sit omnis inordinatus affectus.

當

Conclusion III.

As well Scripture as Reason telle us, That Sing may truly be accounted Duniffments; and that it is among the worst of Panishments; to be given up unco a Reprobate mind As there is a Moral Evil in every Sin, so Sin may be reckoned a Panal Evil too. There is no Sin, but what is a Milery as well as a Sin. A man, by Ronning into Sin, does run into Darknefs: The Sinner does, according to I fob I 6 Wate in Darkness: And is it not a milerable thing to Walk in Darkness from day to day? A plagued Egypt scarce knew a thing more milerable. By every Sin, a man is Degraded, and Debased, and Disgraced, and made a miserable Wretch. Hence we ate told, in Rom. 2. 22. All bave finned, and come Short of the glory of God. Alas, By Sinning, we very ladly Loofe our glory. Sin is in the very Nature of it, a Departure from God: and there. fore it is a Departure from the Chief Good, and from that Falicity, and Fruition which is most of all to be defired. In every Sin, a man does that affonishing Thing, in Jer. 2 12 To Forsake the Fountain of Living Waters, and hew out cesterns that

that judg brin the

mo the tion

lpe: Sim by

upo ges

ma ing ma

> the for

mo Sin

m H th

th It

m R u

th b

2

in punishing Sin, with Sin. ful that can bold no water. Now, Syrs, Think, and is judge, and fay, Whether an Immortal Soul, can fie bring upon it self a greater misery. Yea, and the more of Sin any man doth commit, the more of mifery does belong unto that man; and the more of Wrath will God at the last proportion out unto him. The Sinner is, as the Bible speaks, Heaping up Wrath; and by every New Sin, he adds unto that Heap, which being Fired by the Breath of God, shall scorch and scald upon him, throughout Eternal Ages. The Waed ges of Sin is Death; and the more Sin that any man hath done, the more of Wages, and of Burnings, and of Torments, will belong unto that man for ever. There are also Degrees of Sin; the Book of Truth informs us, that there are fome Greater Abominations; and some Sins have more of misery in them, than others have. Some Sins bring more of Blemish on the Names of men, and more of Blindness, and Bondage, and Horror on their Minds. There are Miscarriages, that bring more of Confusion with them, and that more confound men in all their Interests. It may be, they are miscarriages, that render men prefently and grievously obnoxious to the Refentments of the Societies which they belong unto, and that bring Censures and Ruins upon the obnoxious. I have read of a Judge, who being to punish a man for Drunkenness, ordered that the man should be Drunk over again: He judged

d

be

is

ng

er

51:

·k-

ce

a,

te

me

ve

LA

e.

br

flo

es

ke

735 at

judged it feems, That the Crime it felt was its own punishment, a man could not be worse punished than by being Lest unto such a Beastly Crime: [and have I not wrong'd the Beasts, in calling it so: The Beasts affect it not!] Indeed the very Pagans themselves have seen cause to say, Sceleris in Scelere Supplicium. Sin is its own plague. He that lays all these things together, will be convinced of This, Lord. Thou dost never punish our Sin more Terribly, than by Leaving us to Sin yet more against thee!

1

t

Conclusion IV.

The Dunishment of Sin, does ever proceed from the God, that is offended by Sin; though Sin it self do not so. A Reprobate mind is not made by that God, who is Goodue's it felf, and who alwayes made all Things very good: And yet this Good God may order the Effects of a Reprobate mind, for to be the punishments of those that have done Evil before Him. We are wifely to Diffinguish, between Sin, as it is a Crime, and as it may be the Punishment of a Crime. Now, according to this Diffinction, we are certain, That God cannot be the Author of Sin: Ultor peccati non est Author peccati. The Jesuites and Arminians, that Revile us, for Holding that God is the Author of Sin, do but show, that they Resolve to Revile: The Lord Rebuke them! No. We all Agree to fay, He that cannot Look on Iniquity,

in punishing of Sin, with Sin. 13 Iniquier, will not Make Iniquity; He that Hates ail the Workers of Iniquity, cannot Himfelf Work Iniquity. The God that cannot Lye, cannot in any thing Decline, from His own Eternal Rule of Right; nor Incline any of us to Decline from that Rule, Are Sinners given over by God? Never fo, but that at the same time it may be faid of them, as in Epb. 4. 19. They have given themselves over unto Wickedness. Hence is that caution, in lam. 1.12, 14. Let no man (ay, when be is Tempted, I am Tempted of God; for God cannot be Tempted with Evil neither Tempteth He any man : But every man is Tempted, when he is drawn away of his own Luft, and Enticed. But then, we are also certain, That there is no punishment of Sin, but what comes from God. God Acts as a Judge, in the punishment of Sin; yea, there are Positive Acts of God about it : It is a Flower of His Crown, in Plat 94 1. O Lord God, To whom Vengeance belongeth The Revenging of Sin is from God; from the Throne of God, from the Hand of God, and not without some Att of the Great God, iffue out all those Revenges, which testify against the Sins of men.

its

111-

tly

in

ed

to

Wh

er.

ver

to

ed

gh

ot

nd

nd

le.

le-

ne,

ne.

er-

71tes

at

03

y,

Conclusion. V.

The Atts of God, in bringing about, the Punshment of one Sin with another, are infinitely Biamities, but marvellously Various. There are several

The Dreadful Julice of God, feveral Holy Acts of the Thrice Holy God, in giving a Sinful man up unto a Reprobate Mind. When God Punishes one Sm, with leaving a man to Another, tis by doing that Stupendous Thing, whereof we often Read in His Word; Namely, The Bardening of the Beart in luch a man. But how is this brought about? Some have conseived. That this was one of the Unutterable Things, heard by our Apostle Paul, when he was Caught up to the Third Heaven; Tis very fure, no man on Earth, can fully Utter this Tremendous Operation of God.

In general; We all Agree, with Austin, That God Hardens not the Heart of any man, or gives con him up to a Reprobate Mind, Infundendo Malitiam, or, by Infusing of Sin, into his Heart: but tur He rather does it, Non infundendo Gratiam, or, by Im

not Infufing of Grace.

Let us more particularly, take up these Appre-

hensions Concerning it.

1. The Original Sin, which man hath Depraved himself withal, contains in it, an hideous and hellish Disposition to Every Sin whatsoever. Besides our Actual Sins, which are Numberlefs, we have within us, an Original Sin which is indeed, the Original of them all. Of this do some understand, what they so Read, in Plal.90. 8. Thou bast fet our Secret in the light of thy Countenance; even that Sm, that is of all the most

Secret :

Sec

wi

ha

wa

cei

ma

ma

the

Im

Th

Lil

Go

Th

bly

wi

of t

ter

mi the Th

He

it 1

a v

yo a

וביו

he

in punishing of Sin, with Sin. 17
Secret; the Original Sin defiling of our Hearts within us. However, of this most plainly, we have that Confession, in Plal. 51. 5. Bebold, I nan was shapen in Iniquity, and in sin did my Mother conng, ceive me. Our First Parents, whom God juilly ly, made the Representatives of all mankind, were an. made Mutable; and it was no Unjust Thing in on- the God of Heaven to make them thus Mutable: ble Immutability is the prerogative of God alone. Vas These our Parents being thus Mutable, abused the re, Liberty of their own will, and by Sinning against n. God, they brought a Pravity upon their Natures. This Pravity is with all possible Equity unavoidanat bly derived unto Us, their Children; who acres cordingly bring Vicious Natures into the World viti us. Now, in this Original Sin of our Natures, there are the Seeds of all the Wickedness Imaginable. We are told, in Matth. 15.19 Out of the Heart proceed Evil Thoughts, Murders, Adulteries, Fornications, Thefis, False Witness, Blasphemies. But we are fure, There comes nothing out of the Vessel, which was not first in the Vessel. Iruly, This Evil Figment (as the Jews call it) in the Heart, is perpetually Forging of Wickedness, and it naturally carries us to all the villanies which a wicked world was ever defaced withal. When you have brought in (if you can do it) a Caalogue, of all the monstrous Enormities, that have been drying this World for the Fires of the Last Conflagration, Then let me fay, In my Heart,

in

e-

us

h

lo

0.

by

The Dreadful Julice of God, Heart, and in thy Heart, there is a wofnl Disposition to all of those Enormities!

Il If God should not by His Grace, Restrain the Mage of Original Sin, in the Hearts of Men. they would foon rush upon the most Outrantes bus Ampieties in the World. As it was faid, in Plat. 76. 10. Surely the wrath of man shall praise thee, the Remainder of that wrath shalt thou Restrain: So may we fay, Surely the Rage of Sin is permitted by God, so far as His praise may be fetched out of it; but the Remainder of that Rage He Refirains most gloriously. The Restraints of Grace upon the children of men are Wonderful. Upon Some there are the Restraints of Special Grace. There is a principle of Sanctity showred from on High into their Hearts; and Original Sin is powerfully mortified by that principle. Hence the persons under those Restraints, heartily Hate Sin, and Loath Sin, & will not freely commit any known Sin; but fay as in Gen. 39. 9. How can L do this great wickedness, and Sin against God? Upon Others, there are only the Restraints of Common Grace. There is a Conscience in them; and though that Light within be fo Darkened, that it is not a sufficient guide unto Life, yet this Light shows men many Fair Things, and Like a Fire, it flashes Fiery Rebukes upon them, if they do not those things. This Conscience is 2 curious Engine, whereby God, the Supreme Governour

0 n n

V

D b R no

fo 6. m

B Cuc te Gi

Br tra bo

thi me fel on

Du

Cr

Dre Bi

in punishing of Sin, with Sin. vernour of the World, keeps the World in Order. Men would be so many French Dragoons, or Turkub Pyrates one upon another, it it were not for this Check from God hoon them. A man would foon Murder his Father & Mother, Destroy his own Wife, and Debauch his Neighbours, Blascheme God, and Fire the Town, & Run a muck among the people; if God should not Lay upon him Refraints of Conscience, (and some further, of Interest,) and say, as in Gen. 20. 6. I witheld ther from sinning against me. Men may lay, Like Hazael, when they hear of any Brandeable Action, Am I a Dog, what I should do (uch a Thing? But every man of us all, would he a Dag; and a Devil too, if the Restraints of Grace were taken off. The Devout Martyr Bradford therefore, when he heard of any Extraordinary Sin perperrated in the Neighbourbood, would imite his own Heart, and fay, In this Heart of mine, is that which would foon betray me into the same Sin, if God bould Leave me to my felf! And such was the Speech of the Ancient. on fuch an occasion, the Heri, Tu Hodie, Ego Cras: It he Sin'd Testerday, and if Thou Sin To Duy, I am as Likely to Sin To morrow.

in

n,

d.

ife

c-

15

20-

sce

P-

ce.

mis

ce

re

ans

of

מ מ

nis

a if

2

ur

brains, or Mainfalls from Sings over, the Brace, which He never owed bem; and Thin! they Sin, most norribly, cormously, B

The Dreadful Justice of God. prodigiously. There are Venemous Fires, as one may call them, in the Souls of men; The Grace of God, keeps under those Fires, with Heaven. ly Chains upon them: If men stir up their own Sin, till He Remove these Chains, those Fires will break forth, and belch out, and vomit up Affronts to Heaven, Like fo many Flaming Mountains: men will be all over Set on Fire of Hell immediately. 'Tis very fure, That God may Deny to men, the Grace which He never Ow'd them. God never oblig'd Himself unto any Unregenerate man, to beffow the Influences of His Grace upon that man. And, if this Grace have been Despised, and Rejected, and Rebeiled against, how much more unexception. able does it still become, for the Soveraign Lord of all, to forbear bestowing of it? In this point we are Silenced, from Rom. 9. 14,15. What shall we fay then ? Is there unrighteousness with God? God Forbid For He fays, I will have merey, on whom I will have merey. To Ly at the Foot of the Soveraign God, with an Humble Silence, under His Uncontrouleable Irrefistible Will, is an Essential part of that Humiliation, without which no man shall see the Lord. Now if the Grace of God, be not granted unto Sinful men, what piece of Sinfulness will they stick at? At None at all ! Should the Dam of Restraining Grace be taken down a devouring Flood of Sin; will presently cory all before it. W. When

viola d

house the

P

n

a

W

G

th LCOS C

i

t

t

o

B

1

n 13

il bimo .vn.oi

IV. When the Punishment of Sin with Sin, is to be brought about, the Sinless and Spoiless Providence of God, often presents unto the Sinner, those Objects, which are the Occasions and Ancentives of his Falling into Sin. It was by the Spotless Providence of God, that the Golden Wedge came in the way of Achan, and that the Charming Lady came in the fight of David: And now, what needed any more to Captivate the Forfaken of the Lord? We fay, 'Tis Opportunity that makes a Thief : God, in His most Spotless Providence, gives to many a Sinner, an Opportunity, to Exert the Lufts that are Nested in him; and there needs no more than such an Opportunity, for an Heart abandoned by Heaven, to conceive Sin, and bring forth Death. A man once, who did not know his own Heart, wondred when it was told him, That he should Burn Cities, and Kill People, and Brain Children; and Rip up Women with Child: Thought he. I am sure, I han't an Heart for to do such Barbar rous Things! Now the Prophet, that he might affure this man, of his Living to Do all thefe Things, only fays to him, 2 King. 8, 12. Thou shalt be King: q. d Thou shalt have an Opportunity to do all or this; There needs no more! The Miltress of a Family, Lets what Plate is necessary, be commonly used about the House. though a Thievish Servant, will Steal that Plate,

enwn ires

One riace

ing e of

ver

enthis

on.

int

d?

of ice,

out

At

ill

en

and Smart for doing so. God, in His most Unblemishable Providence, gives a Cheater, an Opportunity to Defraud his Neighbours: & gives a Drunkard, an Opportunity to see the Wine give its colour in the Cup: and gives a Wanten, an Opportunity to Court his Missies. There needs no more, to Take such a prepared Heart, as the poor Sinners is: The Sparks are no sooner struck, but the Tinder takes immediately.

of

th

of

W

OU

th

di

re

gi

to Re

be

ur

of

af

CL

an

th

321

D

מע

D

O

Ez

W

to

Sc

fal

th

G

V. There is nothing that more Entraps a Sinner, in the punishment of Sin with Sin, than the Scandal of Sin committed by great Pretens bers to Godinefs : and it is not without the ordering of God, that this Trap is laid for ungodly men. The Sin of men, is, that they do not themselves Personally, and Seriously, and Sincerely, effect into Covenant with God in Christ, and Walk in His Bleffed wayes, according to His Covenant. Now, God will Punilb this their Sin, by giving them up unto more Sin, and unto Obstinacy in all their Sin. How is it accomplished? Men are very ready to take up their opinion of a Way, from the Character of them who walk in that way. But there will alwayes be perfons of a Bad Character & Carriage, among those, who profess the Christian Religion, which is the way of Truth, And So there follows that mischief, in 2 Pet. 2 2. By reason of them the way of Trust hall be Evil spoken

in punishing Sin, with Sin. of: Men take up unreasonable prejudices against the way of Truth, and fo they go on in the way of Sin, until they dy. Now, God Orders it, that when fuch Things Do fall out, as they must fall out, our ungodly people shall be acquainted with them. David, a professor of the way of Truth, did a very Scandalous Thing, upon which he received that Admonition, By this Deed, thou hast given great Occasion unto the Enemies of the Lord to Blaspheme. Now, the Lord ha's Ornered the Recording of This Deed, that men for the Sin of being the Enemies of the Lord, may be given up unto their Blasphemies. We find, in the writings of the Ancients, that about a Thouland years after this, namely, in the primitive Times of Christianity, many Pagans, would not be Christians, and made this plea for it : The Christians tell us. that their Christianity, is a thing much better than subat sue profess: but it can't be as they say: for one David, was one of their greatest Saints, and by their own Confession, this David, was one who did as Damnable Things, as could be done by a mortal man! Oh! Lamentable Wretchednels! [compare, Ezek. 36. 20. with Rom. 2.23,24] Sometimes, when a multitude of Sinners must be Given up to Sin, God Orders it, that they shall see the Scandalous Immoralities, that some Eminent Man falls into. There was once a Minister of God, that fell into a Sin, for which the Displeasure of God brought a very Tragical Thing upon him:

An

oft

an

ves

ve

Dp-

ecs

he

ck,

n-

he

ns

he

n-

do

nd

in

d-

nis

nd

C-

up

of

ar-

an

So By

The Dreadful Julice of God. An ungodly man, who before this, had fome Awe upon him, from the words of that Minister. Taw the Tragedy: And now, what followed? We read, in I King. 13 22. After this Thing, Feroboam Returned not from his Evil way. Thus, there are Strict pretenders to Godliness, that fall into Sins, which give Scandals to the Neighbourhood: The Neighbours, that were through their own Sinfulness, before this, not well-Established in Godlines, After this Thing, they cast off all Regards of Piety, and become very Impious. I have read of one, forely Tempted unto Atheifm, who gave this doleful Account of it; I Live under a Minister that will Preach Good Sermons, but his Conversation is quite Contrary to his Preaching: He is a Lascivious Wretch; and therefore, fince he does not Believe, that there is a God, it makes me suspect, whether there be one or no. Thus, the Great God, fets a Cup of Poison, before ungodly men, who have fleighted the Waters of Life: The Sin of a Scandalous Example, is a Cup of Poison let before them: They Take it, and Swell, and Burft, with Enmity against God, & perish in their Ennity.

m

H

Si

D

M

sel

pe

H

th

D

is,

al

th

ca

201

She

do

G

no

a

gi

Shi

is

S

th

V

fa

VI. An Offended God, sometimes for Sin, gives men up to a Singular Energy of Satan; and Then! Then they go on to Sin, with a very Satanical Fury. There's many a Prayerless Heart, many a Stothful Heart, many a Coveteous Heart, many

many a Malicious Heart, many a Lascivious Heart, many an Heart inordinately fet upon Sin, after means used for the Cure of it. Some Devil fees this Heart, and puts in, as it were, a Memorial desiring, That he may take a fuller possession of that woful Heart. The Righteous God permits it; and it is a Righteous Thing with Him to permit it. God will no longer Defend the Soul of the Sinner from the Efficacy of the Devil. And now, what follows? The Sinner is, Led Captive by the Devil at his will. And, alas, what won't men do, when the Devil is in them? As we read, in I King 22, 22. There came forth a Spitit, and be faid, I will go forth, and I will be a Lying Spirit: -- And the Lord (aid, Thou Shalt perswade him, and prevail also : Go forth, o do so. Thus, the Devils; They stand ready to Go forth, and be, one of them, a Lying Spirit, a nother of them, a Sensual Spirit, another of them, a Profane Spirit, in the Hearts of them, that are given over by God: God sayes, Do, Go, Thu shalt prevail against that miserable Sinner. There is a prodigious Instance of this Thing in profane Swearers. When they have used themselves to Swear Profanely, some Devil takes that possession of their Tongues, that they Belch out Hellish Oaths continually, and Swear fo commonly, that they know not how to speak without it. What Vile Things did Judas perpetrate, when as it is faid, in Joh. 12.27. Satan Entred into him: And

B 4

faid, in Joh.

er,

ıg,

us, all

1r-

eir

ed

all

us.

A-

erbis

reit

15,

nof

up id

82

n,

y

t,

Ananias.

The Dreadful Auliee of God,

Ananias, when, as it is faid, in Act. 5. 3. Satan filled bis Heart ? Even a Peter, a Child of God, may do very Criminal Things, when Sifted by a Devil: The presence of a Silly Damsel, most wretchedly Entangles him. How much more, will one that is a Child of the Devil, be most heinously Criminal, when he is given up to do the Lusts of his Father? But under this Diabolical Possession, there is no property of the Devil, more commonly to be noted, than that of his being, An Unclean Spirit. An Unclean Spirit often Seizes the Heart of a man, that hath Invited him. And that Heart, then becomes an Oven, that ha's the Fire of Hell, upon every Temptation glowing in it: The Vile Affections of Uncleannels, do then Shake off their Bridles: The Beaft is by some Devil Spurr'd on to Exorbitances that cannot be imagined: When the Spirit of Uneleanness, hath taken the Sinner, 'tis very Rare, [Solomon faw Scarce One of a Thousand! I that they Stop, till they be run down into the Deep, of Perdition, with their Bretbren.

VII. One very usual way, wherein, God gives men up to a Reprobate Mind, is by leaving them to the Delutions of an Erronious Mind; and Suffering them to take up Vile Opinions, that Suit their Vile Affections. We read of some Sinners, here. That they become vain in their Imaginations, and their Fooligh Heart is Darkned. And thus, we

read

6

L

77 o, le

et

hi

F

E

m

th T

SI

In

to

H

W

th

po

M

an

fa

th

an

in punishing Sin, with Sin. read of fome, in 2 Thef. 2. 10, 11, 12. They Received not the Love of the Truth, that they might be saved: For this cause, God shall send them Strong Delusion, that they should believe a Lye, that they all might be Dammed. Fallen man, is a Creature full of Ignorance: His Fall ha's wounded his Intellectuals: He is more prone to Vain Thoughti, than to Right ones: Leave this Wild- Ass. Colt unto himself, and he'l rush Head Strong into every Falle way. If God, the Father of Lights, do not Enlighten us, we shall see nothing aright: But He witholds His Enlightning Influences, from the minds of those, who do not Love the Truth, which He ha's given them: The Powers of Darkness, then fet in to Darken them, with Strong Delugions ; They are Blinded by the God of this World: And, Strong Delusions do certainly lead men to Strange Iniquities. Yea, sometimes God gives men over to fuch Strong Delusious, that they will count the malt bloody Murders, to be a Good Service to Heaven; they will count the most Nicolaitan Ahominations, to be but Innocent Recreations ; they will plead for no less Crimes, than that of which the Impudent Italian Cardinal, published an A. pology, and an Encomium. What a Reprobate Mind is there in those men, that can Reverence an Incarnate Devil at Rome, as if he were an Infallible Vicar of Christ, and a God upon Earth; and that can conform to all the Extravagant Folly and Madness of Popery? All Europe did so two Hun-

293

y

a

ft

e,

ſŧ

lo

al

e

g, es

d

e

n

ne

e

V

3,

25

0

ţ

5,

e

The Dreadful Justice of God, Hundred years ago, and more than Half Europe do so, to this Day! God ha's given men over to such a Strong Delusion, to Punish them for their not Loving the Truth of the Lord Jefus Christ. What a Reprobate Mind, is there in those men, that can reckon such a foolish and such a Fishy, Whore mafter, as that Impostor Mahomet, for the great Prophet of God, and receive such a Vo: lumn of abominable Non fense as the Alcoran, for the Book of Life? The Three Greatest Emperours upon Earth, do it, at this day; and mighty Empires, and Kingdomes doit! God ha's given men over to fuch a Strong Delusion, to punish them, for their not Loving the Truth of the Lord Jesus Christ. What a Reprobate Mind, is there in those men, who look upon the poor feeble ruin'd Conscience, the Remainder of an Excufing and a Condemning Principle in Fallen man, to be, The Christ of God; and who make the whole Gospel of Christ, nothing but an Allegory of this poor Conscience; and who dream, that when this Proud Wicked Conscience is become lo unfaithful as to Ceafe Acculing of them for Sing they are then Free from Sin? More than an Hundred Thousand in the English Nation, since our Time have done fo? Tis because a lealous God, will Punish men, for their Slighting of His Precious Christ, and not living in the Love of the Truth. But, Ab, Lord, What will thou do to Nations, wherein there is to be found after all,

3

th

W

gi

th

to

014

th

a pl th

L

th

ne

R

th

he

Vi

by

10

th

gi

0

al

e

Ί

to

in punishing of Sin, with Sin. 27 a more Horrible Thing! The Revelation of the Christian Religion, is the most Glorious Favour, that ever the God of Heaven Enriched the World withal: And there is as full Demonstration given, to the Christian Religion, as there is for the Being of a God: It is impossible for any thing to be more fully Demonstrated than This, That our Biessed Fesus is the Redeemer of the World, and that He is Risen from the Dead. And yet there is a Generation of Sinful men, of late horribly multiplyed in the English Nation, who Deride all this Reveled Religion, and Blafpheme the Glorious Lord of it. Whence is this? Truly, 'Tis from the Dreadful Vengeance of God, upon this Generation, for their Disobedience unto His Holy Religion. By the late Reigns, that made more than Three Kingdomes to Sin, 'tis Incredible how much Vice got head in the Kingdomes: Vice, which is ever contrary to, and Condemned by, the Holy Religion of our Lord. Men that were called, Christians, would give themselves over, to that Vice, which was not allow'd among the Sober Pagans themselves: and now God ha's given them over, to shake off the very Name of Christians. Men have Rebelled against the Oracles of our Lord Fefus Christ; and now they abandon those Heavenly Oracles, to set up wretched Stuff, which they call, The Oracles of Reason. There is the Vengeance of God in this Thing, to Ripen the Nation for an Amazing Storm, that

pe

er

ir

n.

n,

y.

or

0

n,

n-

d

O

of

d,

or

X-

n,

e

at

10

χŤ

n

ce

is

be

to

11,

3

that will doubtless break upon it, ere this Gene-

in

D

T

fo

VE

W

fo

ta

W

20

Cu

io

G

of

ration pass oway.

Writings of a Learned Person, of the English Nation, who hath sometimes Preached in that

very Pulpis, where I am now Standing.

The Hydra of Socimianism, hath not only Hiffed, but mortally Stung many a Soul in the Polonian, Hungarian, Transplvanian, and Belgick Churches; and I could heartily with fit had never Swum after Pelagius, through the British Sea's, with whole Folie's ty'd about its Neck, to lay its Poisonous Eggs, in our Seminaries. The Lord speedily Crush them in pieces, that they may never hatch into fiery flying Serpents, to provoke the Lord unto Vengeance. What Country in Europe hath Sweltred under more Tearing Scourges, bitter State Confusions, and Convulsions, and dreadful Shakings, than Poland, where it had its first vent and patronage? And how far the Belgick Lion, hath had his Nails pared, and his Feeth knock'd out, by that Hammer af Gods Wrath, in Europe, fince the Publication of thole Blasphemous Treatiles, I wish both They and We did feriously lay to Heart.

[Thus Mr. S Lee.]

But what may now be fear'd, for the Fate of England, where Socialism hath not only been prevailing horribly, but also been advancing into

in punishing Sitt, with Sitt. 29 into Deism, which Denies the only Lord God, even our Lord Fesus Christ, with a yet more horrible Degree of Blasphemy!

16-

ne

th at

ly

in

br

H

he

its

e-

in ry

th

er

d-

its

br

of of

ey

of

en

ng

to

Hus you have seen the Holy methods of God, in Punishing of Sin with Sin: Yea, you have at this very moment before you, a Tragical and Amazing Instance of His doing so. That mans Heart is all Adamant, and a very Reprobate Mind indeed is in that man, who is not now Inquisitive, How to prevent so direful a Punishment. It is Time for us, to take into our Thoughts,

The Second CASE.

What course we are to take, that the Great God, may not make our being left unto more Sin, the direful Punishment of our Sin?

That we may Escape this Tremendous Vengeance of God, Sirs, Let us attend unto the Counsels of Heaven, that are now to be set before us.

I. Let us not be of fuch a Reprobate Mind, as to Esteem it a Small Thing, for the Great God once to give us over, who the Punishment of Sin, with Sin. Consider, with a Trembling Soul Consider the Deplorable condition, of them who

The Dreadful Auflice of Bod. who are under the fore Punishment of Sin with Sin: There never was a Sorer Punishment! Never did any Rapid Peals of Thunder, carry fuch Alarums of Death with them, as those, in Rev. 22. 14. He that is unjust, Let him be unjust still; and be that is Filthy Let bim be Filthy ftill. Never does the Curfe of God more Irefully Thunderstrike a Sinner; than when it Punishes him for one Injustice by leaving him to another, and when it Punishes him for one Filthiness by leaving him to another. Other Afflictive Dispenfations of God, may be Fatherly Castigations; But when Sin is Punished with Sin, this looks horribly Vindictive. When the wife man speaks of mens being left unto the Sinful Folly of Uncleanness, he layes, in Prov. 22. 14. He that is Abborred of the Lord shall fall therein. And when the Heavenly Pfalmilt, speaks of mens being left umo the Sin of Coveteousness and Earthlymindedness, he sayes, in Psal. 10. 3. That man, the Lord Abbors bim. Truly, when a man is given over to Sin, it carries this fearful Aspect widt it; it looks as if fuch a man were under the Abborrence of the Lord! I tell you, Sirs, and it is a dreadful Thing that I am going to tell you: This, or being Left unto Sin for Sin, 'tis a Panishment for a Devil. The very Devils are punished by being left unto the Sin, that augments the Chains of Black Darkness for ever upon them. Those forlorn men, that are left unto

Of Sal

ent.

1

u

T

01

W

be

to

te

m

di

an

me

tha

is

Re

Re

Bu

wa

of a

ver

of

His

17

in punishing Sin, with Sin. Sin for Sin, have the Black Chains of Darkness, in some fort, like those of the very Devils laid upon their Souls. Oh! Tremble, when you Think on't! Mark what I tay; There is not one Regenerate Soul among you all, but what will readily own the Truth of This: A man had better have his Eyes put out, than be given over to a Penal Blindness of Heart. A man had better ly groaning under the dolours of the Stone. than be given over to an Heart of Scone. A man had better be a Captive to Africans or Indians, than be given over, to the Dominion of Sin, and be a Bond flave of Luft, a Vaifal of Mammon, and Led Captive by Satan at his will What shall I fay ? To be given up unto Vile Affections, is worse than to be given up unto the most Vile Reproaches. Man, Thou art given over to 3 Reprobate Mind, if thou art nor thus periwaded. But for a man to be thus perswaded, is one way to Escape this Terror of the Lord.

II. Let us not Refuse the Offered Grace of our Lord Jesus Christ in the Gospel, to deliver us from all Sin, and from all the Punishment of our Sin.

Syrs, The Lord JESUS CHRIST, who Soves His People from their Sins, do's in His Gospel, The Gospel of your Salvation! I make you an Offer of His Great Salvation. One Thing in the Salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is, The Pardon and I was a salvation of the Lord Jesus Christ, is a salvation of the Lord Lord Christ, is a salvation of the Lord Christ Christ, is a salvation of the Lord Christ Ch

distil

th

le-

ch

v.

1;

er

r-

10

id

V-

n-

r-

of

73-

is en

ig

yn, is

ct

er

ıd

II

re

gon to of all your Former Sins, through the Blood of that Son of God, which, (because is the Blood of the Son of God!) Cleanses from all Sin. And when He gives the Pardon of Sin, He also therewith gives a Power against it, and that Blessing of the New Covenant, Sin shall not have Dominion over you. The only way to be Delivered from Falling into Sin, is, To get into that New Covenant, by a Real, and Cordial, and Thankful Acceptance of the Salvation, which is offered unto us, on the Terms thereof.

F

là

W

C

CI

15

T

W

W

T

Si

en

er

H

21

01

th

pe

E

ri

in by

di

We read it Three Times noted concerning Pharaob. That he Hardened bis own Heart: Buc then it follows no less than Seven Times upon it. That the Lord Hardened the Heart of Pharaob. Ah, miserable Unregenerates: The Spirit of the Lord Jesus Christ, with His Righteonfaces, is Tendred unto your Acceptangeam even that Spirit whose office 'tis, to Preserve jour whole Spirit, and Soul, and Body, Blameless unto His Coming. If you Harden your own Hearts, against the calls of the Golpel, to Accept of this Grace, I'wit come to This that the Lord will Harden your Hearts . And, when the Lord shall Harden your Hearts, alas, you'l be given over to Sin, and Wrath unto the uttermost. We read of Some in 2 Thes. 2 10, 11. Because they Received not the Love of the Truth, that they might be Saved : For this cause, God hall fend them Strong Delufon. Sinners, if you don't Receive the Grace of the Lord Jesus Christ,

in punishing Sin, with Sin. Christ, propounded in the Trust of the Cospel, For this cause God will send you strong Confusion, and lay you under Strong Fetters of Sin, your Bonds will be made Strong forever! The Lord Jefus Christ from Heaven, makes a wondrous Offer of His Grace unto us. ... But before I do Articulate, that Gracious and Wondrous offer, there is one Solemn Advice that must be given you. Tis This: The Devil's of Hell, doubtless observe who Confers to the Motions of Heaven; and where they observe an Heart that Confents not They, They! lay a claim to that woful Heart. Since that Heart, won't have a Christ, and the Spirit of Christ, Say those wretched Devourers, Let us enter into that Heart, and have it, and hold it for ever. The Formidable wrath of God, faves, It that be fo! And then, Oh! what Sins, what Sins, are the poor Sinners left unto! After this awful Admonition, I am now to propound unto you, the offer of the Lord Jelus Chailt! an offer; which I would preface with the All-Summoning Words of Micajab, Hearken O all 16 people every one of you. Ti's This; Perishing Soul! Shall I Reconcile thee to God, and Furnish thee work Evertafting Righteousness ? And shall my Holy Spirit now take Poffifion of thee, and Subdue Iniquity in the o preferoe thee from Iniquity, and Guide thee by Counsel, and Bring thee to Glory? Consent mileall thy miseries. And now, Take the Wanning

of

of

be

re-

ion

m

ful

ed

TK DS

no

b. he

T

at

no-

rit

ur

w

th

ef.

e) il

us (t, of God? If your hearts do not Readily, Thankfully, Sincerely Accept this Grace of the Lord Jelus Christ, no man can say, what Sin you may be lest unto! There is no Sin but what you may be lest unto: You have no Assurance, but that you shall Sin Extravagantly, Sin Impenitently, yea, Sin unpardonably. This for this Cause, That I can forestel, in places where the light of the Goipel, now shines brightest among us. We shall see breaking out the most incredible Efforts and Furties of Wickedness.

But under the dread of this, O Soul in peril, do Thou to Day, Hear the Voice of God, in His Gofpel! that thou mayest not be Hardened in Sin

and punished with it.

III. Sensible of our own Inability to preserve our selves, let our Prapers to be preserved from Sin, and not punished with Sin, be Daily, be Hearty, be sull of Agony. Is there any one person here, who dares pretend, That he is his own Keeper? I hope, Not one. Be not self considered Say not, I shall never fall into such or such gross Abominations. Man my heart, Akes to hear thee say so. Thou are the most likely, of all men, to tall into those very Abominations. There is no Sin more certainly, and more signally punished with Sin, then this vain self considere. God punished it, in Peter with a Fall, that broke all his bones for him. No, when we see

fee mi us. Gr

pretin

Pi.

the

cotter into that Flerets

Pe me

pro Re geo

be wi

De évi

Go

in punishing of Sin, with Sin. 35 see Maletactors in chains, or hear of the most Criminal & Capital offences committed, it becomes us, most sensibly to confess, Lord, It is from the Grace, the Free Grace, the Rich Grace alone, that I am not in the circumstances, of those Dolleful creatures! Being therefore very jealous of our own propensity to Sin, let us, make that Prayer continually, in Psal. 119. 132. Lord, Order my steps in the word, and let not any iniquity have Dominion over me. Make that Prayer continually, in Psal. 13. 3, 4. O Lord my God, Lighten mine Eyes, least 1 sleep the sleep of Death, least mine E-mies say I have prevailed against him, and those that trouble me, Rejoyce when I am moved.

Christians, you are not now urged unto that Prayer, Lord, give me not poverty! Because, you may be poor in this world, and yet, Rich in Faith, and Heires of a Kingdom. You are not now urged unto that prayer, Lord, Remove from me Reproach and Contempt! Because you may be made a Gazing stock by Reproaches, and yet have a great Recompense of Reward after all. Not are you urged unto that Prayer, I wish I may proper, and be in Health! Because you may be Troubled with often Instrmities, and yet have a Sound Heart within you. But you are urged unto Prayer to be Delivered from Sin, even to be preserved from the evil! because there is the Bitterest Indignation of God in That. Oh! make this Prayer, with all possible Fervency and Agony, Lord, Lord! what-

ever befat me, give me not over to fall into Sin against thee: Oh! Do not leave me to Dishonour thy Glorious Name, I pray thee, I pray thee! Yea, let your Prayer to this purpose, be assiduous and incessant, and wonderfully Importunate.

IV. Let us Examine our selves with fincere Imparriality, and humble Sincerity, whether we are not Already Fallen into some Sin, wherein we are punished for some Former Sin. Indeed this is one of the unhappy Symptomes usually attending a Soul given up to Sin for Sin; That fuch a Soul, is most unhappily Insensible of its own wretched circumstances. Of such, 'tis laid in Rom. 11. 8. God bath given them the Spirit of 'Tis perhaps an allusion, to those that are Bitten with an Alp; on which Bite they are Stupified, they Slumber, they doze, they dy away in their Stupidity. Syrs, if a Stupidity be upon you, while you are growing more and more Sintul before the Lord, God is now imiting of you, with this Transcendent Wretchednets, of being Left unto Sin for Sin, Caution, sulpicion, Fearfulnets, & Self Examination, would be a good prevention of this Wretchedness. Examine particularly; Do you Indulge no Sins, which Evidently do you all forts of Injuries, & yet you can't for your Lives leave off those Injurious Miscarriages? A man is given over to Sin for Sin, when he plainly fees himself suffer

fee it, bri

Co dic

int alt kni Soi

å (fuc nift

Sin

Procou

is I mo

do eith

in punishing of Sin, with Sin. by Sin, and yet lays, as in Prov. 23. 35. 1 will feek it yet again. Many a man, Evidently fees it, yea, Feels it, That by his Drunkenness, he brings upon himself a Wo; That by his Uncleannels he gets unto himfelf a Wound; That his Vain Company ever serves him, as the Thieves did the poor man Travelling from rusalem: And yet the man is in, A Bond of Iniquity: he cannot forbear Sinning, any more than the poor Animal in the Woods, running into the mouth of the Falcinating Rattle Snake, although he tears, and Cries, and Shrieks, and knows that he runs into the Jaws of Death. Ah, Soul: That Sin feems now to be Armed with a Commission from God, thus to Hold thee, in such a Bond of Iniquity. 'Tis a Sin that is a Punishment upon thee, as well a Sin; a Punishment upon thee, for thy not Repenting of Sin.

by

let

nd

re

er

e.

ed

at-

ch

TIV

in

of

4t

re

a-

be

pd

ıi.

d-

n,

ld

ſs.

ns,

8

n.

to

er

b

Or Again; Do you not now Make Light of Sins, and those, very Atrocious Ones too, which once were no such Light Matters with you? It is a Token of one Given over to Sin for Sin, in Prov. 149. To make a mock at Sin. David once could have his Heart Smite him, for little more, than an evil Glance of his Heart; but when he is Lest unto Sin for Sin, he scarce Resents, at the most horible Adulteries. Those things that once would have Terrified your Souls, can you now do them without any Terror of Soul at all? Sins either of Commission, or of Omission, that once

would

would have fet your Hearts, all on a light Fire with Anguish, can you now allow from Day to Day, without any Anguishy Remorse of Heart about them? Then! There seems this Doom from God passed upon you, Let that Sinful Heart be Hardened in Sin! And there is the Punishment of your Sin, in that very Sin,

Syrs, If it be thus with you, 'tis time to look

u

C

11

t

f

t

t

I

0

a

ŀ

about you.

But being thus fallen upon the Symptoms, of Sin punished with Sin, we will mention a few more of those Deadly Symptoms. Particularly;

Are none of you unaccountably confirmed in your Sins under and after very great Afflittions? It was a Black Brand upon a man, whom God had Given over to Sin for Sin, in 2 Chron. 28. 22. In the Time of bis Distress, did he Trespass yet more against the Lord. The Errand of our Afflictions, is, to Embitter Sin unto us, and Recover us out of Sin; All the Fruit should be, To take away our Sin. Well; Although sharp and fore Afflictions have been upon you, do you comtinue as full of Sin, as you were before you were Afflitted? May that character be given of you, A Fool bray'd in a Mortar, and yet bis Foolishness not departing from bim? Does the Almighty complain concerning you, In vain have I Smitten him, be Receives no Correction? Obstinate Sinner, What? Art thou as Worldly, and as Prayerless, and as Profane, after all the Blows of God upon thee,

as thou walt before? Truly, Sins that appear thus Incureable, do feem special Effects of the Divine Wrath, upon the Souls of men; Man, if thou hadst not been Given up to the Sins thus upon thee, the Chastisements of God, one would have thought, might have Cured them. An Impenitent Thief on a Gross, is a Wretch Given over to Sin for Sin. There is no Repeated Impanitence, but what is punitory; There is a Punishment as well as, a Sin, in all persisted Impanitence.

to

a-

m

nt

k

W

d

1-

n n.

S

11

e-

d

1-

e

119

S

7-

r,

d

e,

Moreover: Have none of you Fallen into Sins, that have proved unhappy, and scandalous Occasions, to the Falls of others? God was Giving over a People to Sin for Sin, when He Left them to that mischief, in Ezek 36.20. They profaned my Holy Name, among the Heathen, whither they went, when they faid. Thefe are the people of the Lord! Sometimes a man is Left unto Sins, that others make. Occasions for them to profane the Holy Name of the Lord Jesus Christ. The Enemies of that Holy Lord, Alas, Are there such among us !] have Occasions, by the Sins of some, given unto them, to say, These are your Christians, These are your Church Members, These are your Professors! No, Syrs, No; They are not These. But you that have by your Sizes, given Occasion for others to Sin, have more than a little Occasion to mourn before the Lord. If God had not been very Angry with you, for some other Sins, He would never have Left you unto Thess.

It

· The Dreablul Jultice of God, It is the faddeft Intelicity, that can befal any man, to be a Stumbling of Iniquity unto those that are about him, and an Instrument of caufing others to Fall into Iniquity. Oh! how much better were it for a man to Dy, than to have those things fall out in his Life, that shall really wound the precious Name of the Lord Jelus Christ, and prejudice others against His Truths and Wayes and Interests! Better Dy immediately! Poor man, Have thy Sins put others upon Sinning? Art thou by thy Sins, an Example, and Incentive, of Siming? Oh, Read the hor Indignation of God against thee, in such Exposing Sins: They are a severe punishment from the Hand of God upon thee, for some other Sins, not yet enough considered: Is it possible for a man to be more severely punished? Finally; It may be, a Spirit of Hatred and

the

me

COI

Lo

077

wo

ver

of

Go

but

of

in i

wit

mos

wa

abl

Or

tha

the

ous

5

Ind

VOL

Fat

do!

An of

ing

Railing against the Faithful Ministers of the Lord Jesus Christ, hath Seized some among you. God hath given over a Sinsul man, to Sin, and Death, when he comes to say, about a Faithful Minister of God, in a King. 22 8. As for that man, I have him. There are many Ministers of the Lord Jesus Christ, whose whole Design and Business it is, to Glorify their Lord, and Edity His people. There is not the worst Enemy they have in the World, but they Love that man, and would gladly Serve him either by Day or by Night. The very Conscience of the

in punishing Sin, with Sin. the worst Enemy they have in the World, makes that man to own, That thele are Good men, and Love nothing fo much as to Do Good continually. Well, If such Ministers of the Lord Jesus Christ, were duely Held in Reputation, God would probably make their Ministry wonderfully profitable to you; their Ministry might vastly Help your Faith, your Joy, your Everlasting Salvation. Why then, are so many of you, given over, to Perfecute the Servants of God with cruel Reproaches? If a Minister, do but his Duty, as he will answer it unto the Son of God, for the prevention of Sinful Apostases in the Churches, Why must he be Bark'd at, with Names, that can't come out of a Christians mouth? If a Minister do but carefully and warchfully use his Opportunities, to be Serviceable, as knowing that he must give an Account, Or, If a Minister do but Preach with a Zeal that becomes the Oracles of God, Why must the Infamous Taverns ring with the most odious Titles there Smok'd out upon him? Silly S. Is, Can you do Us arry Hurt, think you? Indeed you would, if you could: We Forgive you, with all our Hearts : Ob ! Our Father, Our Father, Forgive them, for they know not what they do! But alas, you Hurt your selves in all of this; And, Oh! if our Tears, tho' they were Tears of Blood, might but Save you, from thus Wronging of your own Souls. In this your Sin, the Great

le

1-

W

0

11

dis

8-

rs

1-

ch

t

e

ţ

I

1

1

f

ı

-

Great God is punishing of you: He Gives you over to all, of this Malignity, because of your Barrenness under our Ministry. The Calls of Heaven in our Ministry, have not been duely Entertained; and now God Leaving you, to a Raging and Foaming Madnels against Us, may seem to lay, Never shall that Ministry, or any sether be of much Benefit, unto those miserable Souls; Thus will I punish them, for their getting so little Benefit heretofore! O consider of it.

V. Let the Sins of Anchastity be Loath'd by us, with a Peculiar Antipathy; because ordinarily there are mire Sins that follow, to Punish them: Tis very Rarely otherwise. Unchast Person have this foretold concerning them, in Prov. r. 11, 14. They shall mourn at the last, and say, I was almost in all evil. Alas, If you wallow in the Nafty Vices, and Puddles, of Unchaftity, God will give you over to be Almost all in Evil! There are Two Things, that frequently occur among us. One thing very Frequent is This; A per-Son that falls into One Act of Unchastity, if they don't presently with Bleeding Souls fly to the Blood of the Lord for Pardon, they are usually lest unto another. Yea, and God punishes the Unclean, by giving them over, to proceed from one kind of Unchastity unto another. First the voung Wretch, confines his Wantonness unto him felt alone; but he goes on to Fornication, he goe

flu be Un sha

Sit tar

the tu

lei fel ha H

ha in w

Sim

So

G

in punithing Sin, with Sin. on to Adultery; he goes on, -- to nelandous and Stupendous Abominations. The Fire of Lust. becomes like the Fire of Hell, in the Quen of that Unchast Soul; 'tis never quench'd, until God shall drench it in the Lake that burns with Fire and Brimestone. And another Thing very Frequent is This; A Perfon abandoned unto the Sins of Unchaftity, is rarely brought unto Repentance: God punishes the Unclean, by giving them over to Eternal Obduration in their Unchaftity. These are Sins, whereof 'tis said, They take away the Heart: The Bruitified Wretch that is Habituated thereunto, ha's no Heart for Christ, no Heart for Penitence, no Heart for Piety left unto him. Hence you shall see, That though Malefactors, have by an Unchast life brought themfelves unto the very Gallows, the Fire of Lust hath Baked their Hearts into fuch Infentible Hardnels, and Seared them into fuch Infensibility, that nothing will work upon them. We have feen, that they'l continue their Whoredomes, in the very Prison; they'l go out of the World with Lyes in their Mouths; you shall have almost as many Lyes from them as Tears: The Sottishness upon them, is the Amazement of all Spectators. Whence is this? Tis the punishment of Sin with Sin, in those, who as Eph 4. 19. Being past all Feeling, have given themselves over unto Lasciviousness to work all Uncleanness with Greediness.

Dur

of ely

ay

15:

tele

by

ily

ייני

he

od

ng er-

ey he

lly

he

m

he

m oes 44. The Drendful Julice of God,

In fine. I Remember a Notable Stroke of the Syriack Interpreter, on that passige, in Psal 9.16. The wicked is snared in the work of his own Hand; unto this purpole, In senectute quando relinquitur Improbus, a Peccato, turpiter ad idem revocatur in Desiderijs. An Old Sinner, who instead of leaving Sin, hath had Sin through Old Age leaving him, is vet in his Old Age again Ensuared with the Lusts of his youth. And when 'ris said, in Pfal. 15.6. Upon the Wicked, God shall Rain Snares; I Remember some of the Ancients make this gloss upon it; Laquei sunt Vetera Peccata (et cupidines) iterum prædominantia; The Snares of the wicked, are their old Lufts again getting power over them: As the Poet complains of it. in a man of Fifty years Old, Intermissa Venus diu, Rurfus Bella moves. Alas, how often do we fee God, thus leaving men, to Enfnaring Unchastity.

VI. Let us walk Humbly, and Softly, and Sadb, all our Dayes, under the sense of Bit Sing,
that we may not be Punished with New Sins for
the Old ones. I will mention to you, a Dismal
Thing, which hath before now, befallen a David
himselt. David seems to have a little Forgotten,
that Humiliation, to which his Old Falls had obliged him: And now, you'l quickly Hear of
New Ones! Now, as in I Chron. 21. I. Satura
stood up, and provoked David, to do a Thing,
wherein a politive Commandment of God was
neglected;

ne ful lef ca th

Pr Fr full

for Di

the

hei Chi no ten Go

Ton Chi

me ou sbi

in punishing Sin, with Sin neglected; and, what a world of Mischief enfued upon it! Even Good men are sometimes left unto very Heart breaking Sins; Why? Because their Hearts, which were once Briken for the Lamentable Sins of their Youth, are grown Proud, and Vain, and carnal, and Corkish, and Frothy, and have lost the Tenderness, & Watchfulness, which they were once Humbled into. They too much loofe that Frame of Repentance for Old Sins, which they should mentain all their Dayes, and God leaves them to New Sim, that To their Old Wounds may Bleed afrest, and the work of Repentance be duely Renewed in them. We shall now have those Lamentations from them, in Lam 2. 19, 20' Remembring the Wormwood and the Gall; my Soul ba's them fill in Remembrance, and is Humbled in me!

C

i

173

V-

2

h

n

is

et

of

g

t,

4,

e

٧.

-

r

T

d,

.

f

12

0

5

And there is another Observable Thing, here proper to be mentioned. The Sins of our Children, are in some regard our own. Let it be now Remembred, That it we Loose the Panitent Remembrance of our own Youthful Vanities, God will Remember against us the Sins of our Youth, by Leaving our Children, to Do in their Youth, as we did in ours. We Live to see our Children Lest unto those very Sins, which were the Iniquities of our Heels, but the Sorrowful, Remembrance whereof, we have too much Laid at our Heels; Tis for our doing so, that God leaves them to act our Old Sins over again, and Revive

in us the Sorrowful Remembrance of them, and bring our Gray Hairs with forrow to the Grave.

VN. Let us all take heed of Similar with Drefumption; for Sm is mostly and justly the punishment of all presumptuous Wickedness. 'Tis not usually for Sins of Infirmity, that God fends dis Horrendous Damnation upon a Sinner, To give bin up unto Sin: 'Tis for Sins of presumption, That is to lay, when men Sin, and Know that whey Sin: The as we are here told, for Holding The Truck in Unrighteoufness; that is to fay, when mon Kaburche Truth, and yet will Do Unrighteionshess. " Hence was that Supplication and Expe-Station, in Pfal. 19. 13. Keep back thy Servant From profumptions Sins; then shall I be Impocent from much Transpression The Advice from Heawen, then to us all, is This; Do not Rebel against the Light? God will give us lover to the Durk Influences of more Sin for the punishment of fuch Rebellion.

You, that are Members of our Churches, in the Full Communion thereof, and Communicants at the Table of the Lord. Oh! Let all fuch be afraid of Living in any Open or Secret Course, of doing those Things, for which you know that the Wrath of God comes upon the Children of Disobedience. Be mindtul of it, Syrs; You Stand in an Holy Place: For You to allow your

He Hir

Per You

Eit thei Ho

ver you fort

am

on Held

bou

ence thus Hea

o

7

in punishing Sin, with Sin. your felves in any Wickednels, Known to your lelves, though perhaps to no body elfe, 'Tis an High handed presumption in you. If you don't Pray, both in your Families, and in your Retirements; if you are Gamesters, or Cheaters, or Fornicator is on Adulterers, or unaccountable Mifpenders of your precious Time at the Tavern: You Sin with san! High Hand and God will give you up to Sin with an Hard Heart; That, That shall be the punishment of your presumptuous Impiety It may be some will go Recking Hor upon the Gratifications of their Filthy Lufts, Either To or From, the Dreadful Sacrament of their Confusion at the Table of the Lord An Horrible Thing! Ye Acheiffical Wretches, I am verily perswaded, a Terriors God within venge Himfelf upon many of you, by Leaving you to some Further Sin, that shall bring you forth to be Confused, before M the Congregation ong And after this you fitall be but Brandsoof Hellefre, though spaced a while, it may be to keep Stinking and Smeaking in your Neight bourhood, for the Admonition of your Neight bours. Then, the commended will fee the Flaming Sancticy, and the Sharp-Edg'd Omnifeience, of the Lord Jesus Christ, when you are thus Led forth among the Warkers of Iniquely. Hear, Hear the Charge of God! Oh, be laftend of being Sinners in Zian; Led Featfulness of being Hypocrites there, now fall upon your Souls. And

6

e

5

0

っとしてると

1

-

5

1

48 The Dreadin's Julice of Gob,

And that this Advice, may reach to more that are greatly concerned in it, I now further fay, Behold, how much you that have had Religious Concation, are to be careful that you do not Irreligiously Sin against that Education. It may be Romarked. That there are no greater Prodigies of Wickedness, and Scotlers and Haters of Religion, than many who have had a Religious Education : There is a Corruptio Optimi; In them; the most Generous Wine, produces the lowiest and sharpest Vinegar dofunWickedness They who in their Childhood were Infruded and inspected, and Corrected by their Pions Parest; do sometimes prove Impious Apostates. They Apoflatize to Super Stition, They Apoflatize to Profanishing They Turn the veries Villians on Earth and Endbrands of Hell; It may be faid of them, as it was about the Sons of that Eminent Minister of God Old Eli, The Sin of the Young men in Greated At Laft, they have that "Epitaphe upon their, Graves, They total in Youth, and their Life was among the Wooledn! Why does this come so pass? Why Tis the Irrirated Venerance in God upon othern, for their Unfrainfulness glinder at Religious Education. They have made no Good Improvement of the Godly Precepts, and the Godly Panterns, which they have had from their Godly Parents ! And the God of Heaven Therefore for Forfakes them, that at Last, they are more Improved

in N.

H W H Si

of on pro

pri we an pri the

M Go vii

the product to

pro

in Presumptions Wickedness, than any other Young Men that Sin against Him. Hearken, my young Folks; Oh! Work our your own Salvation, with a Fear of becoming thus very Desolate.

1

at M.

r

19

n

6

ly.

-

6

.

g

y in r

e

h

d

n

VIII. Being Reproved for any Sin, Let us Hear the Reproof Suitably and Fruitfully, Lest we be punished with another Sin, for our not Heating of it. Many a man, in the way of Sin, meets with a Reproof, that stands Like an Angel with a Drawn Sword in his way : If the man will still rush on, God passes that Sentence of Death upon him, On let him go! Let him go on still in his Trespasses! There are Parental Reproofs, There are Paftoral Reproofs, There are Fraternal Reproofs, There are Ecclesiastical Reproofs, and there are Providential Reproofs. Are we fallen under any of these Reproofs? O give an Obedient Ear, unto a Wife Reprover, and approve thy felf Wife, by a Reproof Entring into thee, more than an Hundred Stripes into a Fool. Man, Let the Reprover of thy Sin, be like a Good Angel appearing to thee; and fay as David, when one Reproved him for his Rashmess, in I Sam 25. 32. Bleffed be the Lord God, which fent thee this day to meet me. Be'nt Fretful at a Reproof, Like a Dog with a Thorn in his Foot, inapping and inarling at any one that goes to take it out; But be Thankful for a Reproof. Otherwise there will come this punishmens

The Dreadful Julice of God, ment from God upon thee, That thou shalt be Given over to more Sin, as one utterly Incorrigible : and as a Foolish one, who will be no more Admonifhed There was a man once, who taunted and Scoffed at a man of God, that Reproved his Offences; and that man of God faith unto him, in 2 Chron. 25. 16. I know that God ba's Determined to Destroy thee, because thou hast not Hearkened unto my Reproof. Is there now any man, Reproved for an Omission or a Commission, which the Great God is offended at? If the man do fleight all Reproofs, why may it not be faid, I know, That the Lord hash Determined to punish thee. with leaving thee to more Sin, for this thy Rebellion? There is a word of God, that Falls like an Hot Thunderbolt from the Firmament of Heaven upon those that will not be Reproved : in Prov. 29 1. He that being often Reproved, Hardens bis Neck, spalls suddenly be Destroy'd, and that without Remedy. How? Perhaps, by being left unto fore Destructive Act of Sin, that shall bring upon him, an Excision from the People of God, and render with like water (pilt upon the Ground.

IX. Finally; Let us with a very particular and proticular Notice, Entertain the Marnings, of fuch as we have feen left unto Sins, that have at last brought Publick Shame upon them. We see Criminals ever now and then brought forth among us, who in their Confessions acknow-

CSI

k

h

tr

W

I

le

P

ha W th

O L C

n sc

Dbis

in punishing Sin, with Sin. It knowledge, what Sins they were, for which the Holy God lest them unto the Grosser Sins, that have at last brought Ruin upon them. Those Confessions, what are they but so many Warnings from God unto us all, to Hear and Fear, and beware of doing any such Dangerous Wickedness In the Name of God, Sirs, Take these Warnings, lest we also be lest unto the Sins, that have proved so Fatal unto others.

I must now Report unto you, the Horrible Cries, that I have known uttered, by Detected Sinners, under the Loads of Publick Shame, in the

Hours of their Distresses.

De

d.

bs

is

n,

7-

73-

6:

h

lo

e,

5

ot'

n

V.

is

st

0

n

d

T

3,

e

e

30

.

There have been some, whom our Churches have laid under the Highest Censure, for their Wickedness; our Churches have in the Name of the Lord Jesus Christ, pronounced upon them. a Dreadful Sentence, of Excommunication, as a Token of a more Dreadful Sentence, to be pass'd in the Day of God, upon the Workers of Iniquity; our Churches have Chased them out of the Camo, for the Leprosy of their Iniquity found upon them. Now, the Censured Sinners, I think, generally make this Confession, That they made little Conscience of Secret Praper; long before they fell into the Sins, that brought the Censures upon them. 'Tis often feen, That when Christians grow Dull, and Cold, in Secret Prayer, 'tis not long before they fall into some Sin, that layes their Souls a bleeding, fainting, Dying before the D 2 Lord. Lord. Grievous Falls from God, and Falls into Sin, They plually, if you mind it, begin at the Closet Door. Would you not be Punished, with Armies of Sin prevailing over you? O keep the Hands of Scoret Prayer listed up. You'l shortly fall into some horrid Sin else, and then have cause to Lament with Origen, My Scoret Prayers, were poorly, if at all, performed in the morning of the Black Day, when God left me to my self! Yea, some that have Dyed not long since upon the Gallows, there Cryed out, That their Living without Prayer in their Families, Laid them open to all the Wick dness, for which they were now to Dy so Tragically.

This leads me to add, There have been those among us, that have been Exterminated for Capital Sins: the Sword of Justice, hath cutt them off, in the Execution of Just Laws, which have Condemned such Criminals to Dy before their Time. And there are especially Four or Five Sins, which I have known, the Malesactors, in the Cords of Death at the Gallows, bemoan, as the Sins for which the Huly God lest them unto.

the Crimes, that were fo Capital.

First; Some of the Ding Malefactors, have much lamented, the Sin, of Apostaly from Good Beginnings in Religion. They had been under some Convictions, and Awakenings in their Younger Time, and they had been concerned about the Condition of their Souls; but they have

in punishing of Sin, with Sin. have calt off all S rioufnels, and to gone on from Rad to Worfe, until they had utterly loft themfilves in a Deep Gulf of Wighedness: First I left God, and then God left me, and now I am come to This! Thus have I known them Cry out, when the Dimness of the Anguish of Death was upon them. Come then; You that have been well Carechifed, and Admonished in your Childhood, and that have afterwards Joyned yourfelves unto Assemblies in which the Lord Jefus Christ hath been most Purely Worshipped: O Don't Cast off the Thing that is Good, lest you Roll down the Hill, without ever Stopping till you come at the Bottom of Wickedness. It was the Observation of an Excellent Man. That if any began well in the wayes of Religion, & Godliness, and afterwards cast off their Profesfion, God usually fets a Visible Mark of His Displeasure upon them, even by some Visible Judgment in this World; fo that all who passed by, might fay, This was an Apostate!

9

Again, The Dying Malefactors among us, have much Lamented, the Sin, of, Notorious Unprofitableness under the Means of Grace. Their Outeryes have been, That upon very Trivial Pretences, they have commonly Absented themselves from the Publick Ordinances of God; and that when they have heard the Sermons in the Publick, and heard the Offers of a Lord Redeemer, they have Sleighted all that they have heard.

The Dreadful Justice of God. This hath been like a Dagger at their Hearts, when they have feen themselves going out of the World; and they have Cryed out, Ob! bow many Worlds would I give now, for that Christ, and Pardon, and Glory, which once I trod under foot! It is because I Refused a Blessed Saviour, that God hath justly let the Destroyer now take pos-fession of me! And hence also, there are no Out-cryes more usually groan'd and Shriek'd, by these Miserables, than those about, Their Profanation of the Lords Day! They usually tell us, That their neglecting to Sanctify the Lords Day, and Mispending the Holy Time of that Day, gave the Devil his First Advantage over them. Then, and Thence, it was, (they tell us) that the Devil fill'd their Souls, with all manner of Wickedness. Will you Remember these Things, My Neighbours; and Remembring them, Avoid thefe Paths of the Destroyer?

o

n

n

w T

th

I

D

h

20

01

W

30

711

bo

tl

2

Moreover, The Dying Malefactors among us, have not seldome Lamented, the Sin, and Snare of, Evil Company Keeping. You have been told, A Companion of Fools shall be Destroy'd. And I have seen the Destroy'd Creatures making those out cries, Ab! This I have got, by keeping so much Company with Fools; 'Tis my wicked Company, that has brought me to This! O my Young Folks, Take this Warning; If you Love your Lives, Forsake the Foolish, and Live. There is nothing that more Insects our Young Folks with Wickedness.

in punishing Sin, with Sin. 55 edness, than their Wicked Company. Our Ears are fill'd with Complaints, That there is a knot of Young Beau's in this Town, by whose Vicious courses, all our more Hopeful Sons, are in danger to be infected, possoned, ruined. If any of those Lew'd Youths, are now present in this Assembly, I Leave this Warning from God upon you, That it is to be fear'd, God will make some of you Examples, of an Early and a woful Death, for your Impieties. But, as for Thee, My Son, If those First-rate Sinners Entice thee, Ob, consent thou not!

Finally, There is no One Sin Lamented with more Frequent and Bitter Ejaculations, by the Dying Malefactors among us, than that of, Difobedience unto Parents. When I have Asked, as I have often Asked, the Criminals, For what Sin, do you think, the provoked God of Heaven, gave you over to the Sins, for which you are now to Dy? What might be the special provocation, that procured your being thus given over by God? The common Answer which they have made, has been, Ob! my Disobedience to my Parents, my Disobedience to my Parents, and my Ungovernableness, under such Parents, and Masters, as God had given me! These have been their doleful Out cries, when the Shadow of Death has been upon their Eje-lids, and when their quivering Souls have been just going to appear before the Judgment Seat of God.

56 The Dreadful Jukice of God,

Think of it, Young People! And O Treat your Parents, with all possible Reverence and Affection, That so your Dayes may be long in the Land. When David had a Son, that proved Rebellious, he foretold concerning that Son, and the Accomplices of his Rebellion, in Pfal. 55.23. These Bloody and Crafty men shall not live out half their Dayes. Whence did he gather this? He might gather it, from the Fifth Commandment, where the promise to those that Honour their Parents, implies a Threatning, for those who do not 10, That their Dayes will not be long in the Land. There was long ago made this Observation, in Prov. 30. 17. The Eye that mocks at his Father, and de pilot to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall Eat it: The Young man shall go abroad, and be kill'd in the Wars, and the Fowls of Heaven shall prey upon his unburied Carcase. An Eye, wherein a Parent is despised, it is worthy to be a prey of Ravens and Eagles, which indeed rife up in the Reproach of such an Eye. When the old Ravens are fick and spent with Age, the young Ones, will keep with them, and nourish them while they Live, and bury them when they Dy: When the Bills of the old Eagles are so grown over with Age, that they can't Feed themselves, the young Ones Feed them, and Help them, with a marvellous Tenderness. Child, If thou wouldest not perish unper the Curle

re th

A of HP

T D

ur

po Fa

yo Tr

Habe W

Ch

in punishing Sin, with Sin. 57 Curse of God, be not such a Cham, as to contemn the Persons, or the Commands, of thy Parents. No, Study to oblige them, study to obey them, study by all possible Wisdom, to give a Glad Heart unto them, Lest God give a Sad Heart unto thee, another Day, for all thy Wickedness.

Hearken, Young Folks; Perhaps, you have the folemn Charges of a Father, who is full of Anxiety for you, That you should know the God of your Father, and serve Him with a perfect Heart, and a willing Mind. He charges you, To Pray in Secret without Ceafing, and, Read the Holy Scriptures' which would make you wife unto Salvation, and keep clear of the Epidemical Vices, and of all Vicious Company. Oh! Tremble to come under fuch a Tremendous Doom, as that in I Sam. 2.29. They Hearkened not unto the voice of their Father, because the Lord would slay them. A Righteous God, has a purpose to Slay thee, in thy Sins, if the voice of thy Father do not Save thee from thy Sins! Or, if your Father do not enough advise you, yet you may have a Mother, that Importunately pursues you, with her Advice. Truly, She is even in Travail for you over again; She wrings her Hands, and She Drowns her Eves, and She begs of you, and for you, What? My Child! And What ! the Child of my Bowels ! and what ? the Child of my Voques? Give not thy Soul to Satan, and

Trample not on these Entreaties of thy Mother; her Language to thee, is that, in Judg 9.7. Hearken unto me, that God may Hearken unto thee. What shall I say? Dutiful Children, have in all Ages, been Signalized by the manifold Blessings of God: But unto the Undutiful, the Signal Hand of Heaven, sulfils that word, in Deut. 27. 10. Cursed is be that sets Light by his Father or his Mother. Children, I have taught you how to Escape the Curses of God. Now, the Lord give to all of you, understanding in all things.

Pillars

ari fo

Sa

fo

in C

Pillars of Salt.

T hath been Thought, that the Dying Speeches of such as have been Executed among us, might be of fingular Use, to Correct and Reform, the Crimes, wherein too many do Live; and it has been wish'd, that at Least, some Fragments of those Dying Speeches, might be preserved and published. Upon this Advice, from some Good Persons, I have Scollen an Hour or Two, wherein I have Collected some Accounts, of several Ill Persons, which have been Cut off, by the Sword of Civil Justice in this Land: and this Collection, I suffer to go abroad, in Hopes, that among many other Ef-Sayes to Suppress growing Vice, it may signifie something, with the Blessing of Heaven thereupon, to let the Vicious understand, what have been the Cries of our Miserables, when passing into another World. Behold, an History of Criminals, whom the Terrible Judgments of God have Thunder fruck, into Willaus of Salt.

Bout the Year, 1646, here was one Mary Martin, whose Father going from hence to England, Left her in the House of a Married Man,

th

V

gu

m

he

lo

ed

2

G

C

fle

w

an

A

the

bac

Te

200

Wa

the

fre

COL

be

the

Blo

who yet became fo Enamoured on ber, that he

attempted her Chastity.

yielded unto the Temptations of that milerable man; but yet with such horrible Regret of Mind, that begging of God, for Deliverance from her, Temptations, her plea was, That if ever she were Overtaken again, she would Leave ber self unto His Justice, to be made a publick Example.

Heaven will convince the Sinful Children of men, that the Vowes, which they make, Relying on the Stability and Resolution of their own Hearts, are of no Significancy. A Chain of Hell was upon her, and the forfeited Grace of Heaven was witheld from her; She fell a Third Time, into the Sin, against which her

Vowes had been uttered.

Afterwards, going to Service in Boston, she found her felf to have Conceived: But she Lived with a favourable Mistress, who would admit and allow no suspicion of her Distonessey,

A Question, Like that Convincing One, of our Saviours unto the Woman of Samaria, was once oddly put unto her; Mary, Where is thy

Husband ?

Husband? And One said also; Did I not think, thou wer't an honest and sincere Creature, I should werily think, thou wer't with Child! These passages, which were warnings from God, unto her guilty Soul, did serve only to strike her with A-

mazement, not with any true Repentance.

She concealed her Crime, till the Time of her Delivery; and then, being Delivered alone, by her felf in a Dark Room, She Murdered the harmless and helpless Infant; hiding it in a Chest, from the Eyes of all, but the Jealous

GOD.

7

1,

C

e

e

f

e

e-

er

3-

of ir

a

e

/• |-

įŧ

15

The Blood of the Child Cried, when the Cry of the Child it self were thus cruelly stiffed. Some circumstances quickly occurred, which obliged her Friends to charge her with an Unlawful Birth. She Denied it Impudently. A surther Search consuted her Denial. She then said; The Child was Dead Born, and she had Burnt it to Ashes. With an Hypocritical Tear, she added, Oh! that it were True, that the poor Babe were any where to be seen! At Last it was found in her Chest; & when she Touch'd the Face of it before the Jury, the Blood came fresh into it. So She consessed the whole Truth concerning it.

Great Endeavours were used, That she might be brought unto a True Faith in the Bleed of the Lord Jesus Christ, for the pardon of her Blood guiltiness; and it may be, none Endeavou-

red

62

red it more, than that Reverend man, Old Mr. Willon, who Wrote feveral Sheets of pathetical Instructions to her, while She was in Prison. That Renowned Man, Old Mr. Cotton also, did his part in endeavouring that she might be Renewed by Repentance; and Preached a Sermon, on Ezek. 16, 20, 21. Is this of thy Wheredoms a (mall matter, That thou hast Slain my Chil. dren? Whereof great Notice was taken. It was hoped, that these Endeavours were not Lost: Her Carriage in her Imprisonment, and at her Execution, was very Panitent. But there was this Remarkable at her Execution: She acknowledged, her Twice Essaying to Kill her Child, before she could make an End of it and now, through the Unskilfulnels of the Executioner, she was turned off the Ladder Twice, before She Dyed.

Here was a miserable man, at Weymouth; who fell into very ungodly practices: but would particularly Signalize his ungodliness, by flouting at those Fools (as he call'd'em) who would ever Confess any Sins, laid unto their Charge.

This man lived in abominable Adulteries; but God at lenth fmote him with a Palsey. His Dead Palsey was accompanied with a Quick Conscience, which compelled him to Confess his Crimes: But, he Confess'd them so Indiscrees.

ly,

de

n

CC

L

D

hà

th

th

for Un

M

Fi

the

in

voi

Ed

Ze

ple

he

the

ly, that by their Divulgation, they reach'd the Ears of the Authority: And in this Confession, there was involved and concerned, the Wretched Woman, who chiefly had been concerned with him in the Transgression.

By the Law of this Country, Adultery was then a Capital Transgression, as it hath been in many other Countrys: and this poor Adulterer, could not escape the Punishment which the

Law provided.

r.

1

1.

d

r-

9-

1.

c

t

d

e

.

r

e

ş

y.

d

13.

is

(111.)

N June 6. 1662. At New haven, there was a most Unparallel'd Wretch, One Potter, by, Name, about Sixty years of Age, Executed for Damnable Bestialities; although this Wretch, had been for now Twenty years, a Member of the Church in that Place, and kept up among the Holy People of God there, a Reputation, for Serious Christianity. It seems that the Unclean Devil, which had the possession of this Monster, had carried all his Lusts with so much Firy into this One Channel of Wickedness, that there was no Notice taken of his being Wicked in any other. Hence t'was, that he was Devout in Worship, Gifted in Prayer, Forward in Edifying Discourse among the Religious, and Zealous in Reproving the Sins of the other People; Every one counted him, A Saine: And he Enjoy'd fuch a Peace in his own mind, that in feveral Fits of Sickness, wherein he feem d

4 Pillars of Salt.

feem'd Nigh unto Death, he feem'd Willing to Dy; Yea, Death (he faid) Smiled on bim. Nevertheless, this Diabolical Creature, had Lived in most infandous Buggeries for no less than Fifty years together; and now at the Gallows, there were killed before his Eyes, a Cow, Two Heifers, Three Sheep, and Two Somes; with all of which he had Committed his Brutalities. His Wife had feen him Confounding himself with a Bitch, Ten years before; and he then Excused his Filthiness, as well as he could, unto her, but Conjured her to keep it Secret: but he afterwards Hanged that Bitch himfelf, and then Returned unto his former Villanies, until at last, his Son, law him hideoufly converting with a Sow. By thefe means, the burning Jealous of the Lord Jesus Chrift, at Length made the Churches to know, that He had all this while feen the Covered Filthiness of this Hellish Hypocrite, and Exposed him also to the Just Judgment of Death, from the Civil Court of Judicature. Very Remarkable had been the Warnings, which this Hell-Hound, had Received from Heaven, to Repent of his Impieties. Many years before this, he had a Daughter, who Dreamt a Dream, which caused her, in her Sleep, to c y out, most Bitterly; and her Father, then with much ado obtaining of her to tell her Dream, She told him, the Dream't, that the was among a great Multirude

a

ti

n

a

T

10

2

UI

th

th

Y

D

Sa

ve

an

lo

th

Pillars of Salt.

Multitude of People, to fee an Execution, and it proved her own Father that was to be hang'd, at whose Turning over, she thus cried out. This happened before the Time, that any of his Curled Practices were known unto her! At another Time, when there was a Malefactor adjudged in those parts to Dy, for the very fame Transgressions, which this Rotten Fellow was guilty of, the Governout, with some of the Magisfrates, most unaccountably, without any manner of Reason, for their so doing, turn'd about unto this Fellow, and faid, What think You? Is not this man worthy to Dy? He now Confessed, That these Warnings did so awaken his Conscience, as to make him, for a Time, Leave off his Infernal Debauches; and 10, he said, He thought all was Pardoned, all was well with him. Nevertheless, he Return'd unto his Vomit, and his Quagmire, until the Sentence of Death, at last tell upon him; and then he acknowledged, That he had Lived in the Sin of Beaftiality, ever fince he was Ten years Old, but had fometimes Intermitted the Perpetration of it, for some years together During his Imprisonment, he continued in a Sottish, and Stupid, frame of Spirit, and marvelloufly Secure about his Everlafting Parden and Welfare; but the Church whereto he belonged, kept a Solemn Day of Humiliation on this Occasion, wherein Mr. Davemort Preach-

3 - 1 = 0 t

1

C

t

1

ed on Josh. 22. 20. Did not Achan Commit a Trespass, in the Accursed Thing, and Wrath fell on all the Congregation of Ifrael? And in the close of the Fast, that Faithful People of God, Excommunicated this Accursed Achan, from their own Society. But as I have feen Bewitched Self Poiloners, under a Singular Energy of some Devil, obstinately Resuse all offered Relief, until the Poisons had prevailed so far, that all Relief was too late, and then with roaring Agonies they would have given Ten Worlds for it; So this Bewirched Beaft, that had not been alraid of Dying, till he came to the Place of Execution, when he came There, he was Awakened into a most Unutrerable and Intolerable Anguish of Soul, and made most Lamentably Defperate Out cries; Among which Out cries, he warned men, particularly, to Take beed of Negletting Secret Prager; which he faid, bad been bis He said, he never used Secret Prayer in his Life, and that he frequently omitted Family Prayer too; Yet, he faid, he had Prayed and Sinned, and Sinned and Prayed; namely, by Ejaculations; with which he contented himfelf, throwing Set Prayer aside. But so he Perished!

N English Ship, (in the year 1673.) Sailing from somewhere about the Mouth of the Streights, was Manned, with some Cruel Miscre-

Pillars of Salt.

Miscreants, who quarrelling with the Master and some of the Officers, turn'd 'em all into the Long Boat, with a Small Quantity of Provisions, about an Hundred Leagues, to the Westward of the Spanish Coast.

on

fe

X-

ir

ed

ne

n-

e-

0-

id

ti-

bs

n-

ef-

ne

gbis

in

ly

d

Ę.,

If,

1-

of

el

G-

These Fellows, in the mean while set Sail for New England: where, by a Surprizing providence of God, the Master, with his Afflicted Company, in the Long boat, also arrived; all Except one who dyed of the Barbarous Usage.

The Countenance of the Master, was now become Terrible to the Rebellions Men, who though they had Escaped the Sea, yet Vengeance would not suffer to Live a Shore. At his Instance and Complaint, they were Apprehended; and the Ringleaders of this Murderous Pyracy, had a Sentence of Death Executed on them, in Boston.

Under that Sentence, there was heard among them, a grievous Lamentation for This; Their Education had been under the means of Grace, and the faithful Preaching of the Gospel in England; but they had Sinned against that Education

And one of them fadly Gryed out, Oh! Tis my Drunkenness, Tis my Drunkenness, that bath brought me to this Lamentable End!

The Horrors, which attended the Chief of these Malesactors (one Forrest) in the Jast Hours of his Life, were such as Exceedingly associated the Beholders. Though he were a very stout man; yet now his Frembling Agonies and E 2 Anguishes.

Anguishes, were inexpressible. One Speech let fall by him, was, I have been among drawn Swords, string bullets, roaring Canons, amidst all which, I knew not what Fear meant; but now I have Apprebensions of the dreadful wrath of God, in the other World, which I am going into, my Soul within me, is ampassed at it.

(V.)

Names were Nicholas Feavour, and Robert Driver) were Executed at Boston. The Crime for which they were Executed, was, the Murther of their Master; whom, upon the Provocation of some Chastistement, which he had given them, they knock'd on the Head, with an Axe, in their Bloody Rage.

After they were Condemned, they bestowed their Lamentations not only, on the Particular Crime, which had now brought them, to their Untimely End, but also on some Others, for which their Consciences told them, that the Righteons

God, had left them unto This.

One of them, faid, His Pride had been his Bane; For he thought much of it, that such a one as be, should be a Servant; and he would sometimes utter such words as these, I am Flesh and Blood; as well as my Master, and therefore I know no Reason, why my Master should not obey me, as well as I obey him. And now, said her See what my Pride ba's branght me to!

One

R

lo

gı

to

hi

f

ga

W

ha D

ha

Ti

ra

P

736

th

OL

Pa

of

be

Pillars of Salt.

60 One of them also, faid, That his laleness had Ruin'd him : He would not Industriously follow his Calling, but Live an Idle, Slothful, Was grant Life. This, he faid, had undone him

And one of them, faid, That his Difobedience to his Parents had brought this milery noon him! His Pather, he faid, gave him Good Infiructions when the was a Child: but he Regarded drom not. ai Hel would not go to a School when his Father would have fent him to it. He would not go to a Trade, when his Father would have put him to one w After his Father was Dead, he would not be Subject unto them that had the : Charge of hims; he ran away from Them; and after that, he ran away from feveral Masters. Thus he Raminto the Jaws of Death.

The ferthings are particularized, in the Sermon Preach digust before their Execution; and afterwards Printeds under the Title of, The Wicked

mans Portion) . Dall of to ground

et

5,

e-

7

2,

t

-

-

n

,

d

ŕ

r

h

S

S

a

d

h

e

0

call) on effed, That the

Note to a Porte W. C. was Executed at Boston, for a Rape committed by him, on a Girl; that Lived with him; though he had then a Wife with Child by him, of a Nineteenth or Twentieth Childringer

This man, had been Wicked Overmuch. His Parents, were Godly Persons; but he was a Child of Belial. He began Early, to Shake off his Obedience unto Them; and Early had Fornication laid

Pillars of Salt.

70 laidiunto his Charge; after which, he fled unto a differe Corner of the Land, a place whereof it might be faid, Surely, the Fear of God, is not in this Place: He being a Youth, under the Inspection of the Church at Roxbury, they, to win him invited him to Return unto his Friends, with fluch Expressions of Lenity towards him, that the Reverend Old Man, their Baffor, in a Sermon on the Day when this man was Execued, with Tears bewayled it.

After this, he Lived very Diffolutely, in the Town of Dorchester & where, in a Fit of Sickness, he Now'd, That is God would Spare his Life, he would Live as a New Man): but he horribly forgot his Vews. The Inftances of his Impiety, grew fo Numerous and Prodigious, that the wrath of God could bear no longer with him: he was Ripened for the Gallows.

After his Condemnation, he Vehemently Protested his Innocency, of the Fact, for which he was Condemned; but he Confessed, That God was Righteons, thus to bring Defruction upon him, for Secret Adulterieso son Harris Milled 1

A Reprieve would have been obtained for him, if his foolish and froward Refusing to hear a Sermon on the Day appointed for his Execution, had not hardened the Hearts of the Judges against him. He, who had been a great Scoft fer at the Ordinances of God, now Expos'd himfelf, by being Left unto fuch a Sottish Action! He

Pillarg of Salt.

He had horribly flighted all calls to Repentance, and now through fome Wretches overperswading of him, that he should not Dy, according to the Sentence & Order of the Court, he hardened himself still, in his unrepentant frame of mind.

When he came to the Gallowes, and faw Death (and a Picture of Hell too, in a Negro then Burnt to Death at the Stake, for Burning her Malters House, with some that were in it,) before his Face, never was a Cry, for, Time! Time 1 A World for a Little Time! the Inexpressible worth of Time! Uttered, with a more unutterable Anguish.

He chen Declared, That the greatest Burden then Lying apon his miserable Soul, was his having Lived so unprofitably under the Preaching of the

Gofpel.

O

2

(VII.)

March 11. 1686. was Executed at Bo-Ston, one James Mergan, for an horrible Murder. A man, finding it necessary to come into his House, he Swore he would Run a Spit into bis Bowels; and he was as bad as his word.

He was a passionate Fellow; and now, after his Condemnation, he much bewayl'd, his having been given to Curfing, in his passions.

The Reverend Person who Preached, unto 2 great Assembly, on the Day of this poor mans Execution, did in the midst of is Sermon, take

Take occasion, to Read a Paper, which he had Received from the Malefactor, then present in the Assembly. It was as followeth.

James Morgan, being Condemned to Dye, must needs own to the glory of God, that He is righteous, and that I have by my fins, provoked Him to destroy me before my time. I have been a great Sinner, guilty of Sabbathbreaking, of Lying, and of Uncleanness; but there are especially two Sins whereby I have offended the Great God; one is that sin of Drunkenness, which has caused me to commit many other Sins; for when in Drink, I have been often guilty of Curfing and Swearing, and quarrelling, and striking others: But the Sin which lies most heavy upon my Conscience, is, that I have despised the Word of God, and many a time refuled to hear it preached. For these things, I believe God has lest me to that, which has brought me to a fhameful and miflerable death. I do therefore befeech and warn all perfons, young men especially, to take heed of these Sins, lest they provoke the Lord to do so them as He has justly done by me. And for the further peace of my own "Confcience, I think my felf obliged to add this unto my foregoing Confession, That V wh the Sentence which the Honoured Court has pass'd upon me, to be exceeding just; inafmuch as (tho

a

ь

h

pillars of Salt.

the I had no former Gudge and Malice against the man whom I have killed, yet) my Passion at the time of the Fact was so outragious, as that it hurried me on to the doing of that which makes me justly now proceeded against as a Murderer.

After the Sermon, a Minister, at his Desire, went unto the place of Execution with him. And of what passed by the way, there was a Copy taken; which here Ensueth.

t

The DISCOURSE of the Minister with James Morgan on the way to his Execution.

Min. I'M come hither to answer your desires which just now you express to me in the Publick, that I would give you my company at your Execution.

Mor. Dear Sir, bow much am I beholden to you! you have already done a great deal for me. Oh who am I that have been fuch a vile wretch, that any

Servants of God should take notice of me!

believe there is not one Christian this day be holding you, who would not willingly be at the greatest pains they could devise to save your precious Soul: How merciful then is that Man who is God as well as man! how unspeakably ready is the Lord Christ to save the Souls of sinners that

that affectionately Look unto him! The goodness and pinifulness of the most tender hearted man in the world is but a shadow of what is in Him. The compassions of any man compared with the Bowels of a merciful JESUS are but as the painted Sun, or the painted Fire in comparison of the real.

ha

ar

to

וער

173

an

an

to

fer.

bu

20

H

20

fu

WM

en

fü

po

be

Y

d

fe

Mor. Ob that I could now look unto Him As I

ought to do! Lord belp me,

Apin. Well, you are now a dying man, the last hour or two of your life is now running. You know your felf now to stand just on the brink of Eternity; you shall presently be in a state of wonderful happiness or of horrible misery which must endure forever: which of these estates do you now count your self stepping into?

Mor. Ob Sir, I am afraid, but I am not without

bope that God may have mercy on me.

Som. What's your ground for that hope? Of fee that your confidences been't fuch as God will

by and by reject.

Mor. I don't know well what to fag, but this I bope is a good sign. I have lived in many grievous sins, in Lying, Drinking, Sabbath breaking and egil Company keeping; God has made now these so bitter to my soul, that I would not commit them again, might I have my life this afternoon by doing it. Min. That's a great word, God grant it may not be a word only, the good word of a good pang, without such a thro' change of heart, as you must have

have if you would not perish everlastingly. You are not like to have any longer time in this world to try the Sincerity of your Profession.

Mor. I know it, and I befeech you Sir to help me what you can: I hope the means used with me since

my Condemnation ba'n't been lost.

Apin. I would not have the sence of the pain and shame which your body is about to undergoe, any ways hinder your mind from being taken up about the Soul matters which I shall endeavour to set before you.

Mor. Sir, as for the pain that my body must prefently feel, I matter it not: I know what pain is; but what shall I do for my poor Soul? I'm terrify'd with the Wrath of God; This, this terrifyes me, Hell terrifyes me: I should not mind my Death, if it

were not for that.

1

7

F

t

-

t

U

f

1-

u

15

11

Ì

d

B 2- 6.

ot

Ste

shin. Now the Lord help me to deal faithfully with you, and the Lord help you to receive what he shall enable me to offer unto you. Mark what I say: You were born among the enamies of God, you were born with a soul as full of enamity against God, as a Toad is sull of poison. You have liv'd now, how many years?

Morgy I think about Thirty.

been finning against the Holy God. Ever since you knew how to do any thing, you have every day been guilty of innumerable sins; you deferve the dreadful wrath and curse of the instention

pillars of Salt.

nice God. But God has brought you here, to a place where you have enjoy'd the means of Grace. And here you have added unto your old Sins, most fearful Iniquities: you have been such a matchless, prodigious Transgressor, that

T

yc

te

W

at

be

al

un

in

ex

W

fe

ar

m

fa

St

th

ha

in

W

m

an

ac

at

W

750

you are now to Dy by the stroke of civil Justice; to Dy before your time, for being wicked over much. There is hardly any sort of Wickedness which you have not wallowed in. That Sin pasticularly which you are now to Dy sor, is a most monstrous Crime. I can't possibly describe or declare the sins whereby you have made your self an association of Impiety and pu-

mishmen: "Mor O Sir, I have been a most belish Sinner.

1 am forry for what I have been.

Adin. Sorry, you fay: well, tell me, which of all your fins you are now most forry for, which

lies most heavy.

Mor. I hope I am forry for all my fins, but I must effecially bewail my neglect of the means of Grace. On Sabbath dayes I us d to bye at home, or be illimploy'd elsewhere when I should have been at Church. This has undone me!

spin And let me seriously tell you, your despising of Christ is a most dreadful in indeed. You have for whole years together had the Call of Jesus Christ to seek an Interest in him, and you would now give all the world for that Interest, but you would take no notice of him. The . :

5

The Jews of Old put him to a worfe death than yours will be this afternoon, and by your contempt of Christ you have faid, the Jews did well to do fo. How justly might he now laugh at your Calamity? And for these fins of yours, besides the direful woes and plagues that have already come upon you, you are now expos'd unto the Vengeance of eternal fire. You are in danger of being now quickly cast into those exquisite amazing Torments, in comparison of which, the anguishes which your body ever did feel, or shall feel before night, or can ever feel, are just nothing at all; and these dolorous torments are fuch as never have an End; as many fands as could lie between this earth and the Stars in Heaven would not be near fo many as the Ages, the endless Ages of these Torments.

More But is there not Mercy for me in Christ?

Moin. Yes, and its a wonderful thing that I have now sufficient to tell you. Mind, I entreat you. The Son of God is become the Son of Man; the Lord Jesus Christ is both God & Man in one Person, and he is both sufficiently able & willing also, to be your Saviour. He lived a most righteous life, & this was that such as you and I might be able to say before God, Lord, accept of me as if I bad lived righteously. He dyed at length a most cursed death, and this was that we might be able to say unto God, Lord, let me not dye for Sin, since thy Son has dyed in my room.

This

Pillars of Salt.

This glotions Redeemer is now in the highest Heaven, pleading with God for the Salvation of His Chofen ones -- And he pours out his Spirit continually upon them that do believe on him: might you then be enabled by his Grace to carry your poor, guilty, condemned, enflaved, ignorant Soul unto Jelus Chrift, and humbly put your trust in him for deliverance from the whole bad state which you are brought into. Oh then his voice is to you the fame that was to the penitent Thief, This day shalt thou be with me in Paradise.

Mor. Ob that I might be fo! Str. I would bear more of thele things: I think I can't better fit my felf for my Death than by bearkning to these things.

Min. Attend then: The never dying Spirit that lodges within you, must now within a few minutes appear before the Tribunal of the Great GOD; in what, or in whose Righteousness will you then appear? will you have this to be your Plea; Lord, I experienced many good Motions & Defires in my Soul, and many forrows for my fin before I dy'd: or will you expect to have no other Plea but This, Lord, I am wile, but thy Son is a Surety for the worst of Sinners that believe on Him; for his sake alone, have MERCY on me.

Mor. I thank God for what He ba's wrought

in my Soul . ---

Min. But be very careful about this matter: if you build on your own good Affections initead of Jefus Christ the only Rock if you think they 30 if

tl

sh H to

PC YC Je

th m

ha tar tri ai ha fin

of OU: for up

the bui

uni

they shall recommend you to God, He that made you will not have mercy on you.

Mor. I would be clothed with the Righteonfness

if FESUS CHRIST.

ff

of

rit

1:

r-

g.

ut

le

en

ni-

fe.

ar

lf

it

W

at

ill

ur

è-

re

ea

or

ke

bt

.

n-

ak

EY

Min. But you can't fincerely desire that Christ should justify you, if you don't also desire that He should sanctify you: those two always go together. Is every lust that has hitherto had possession of your heart become so loathsome to you, that it would fill your Soul with joy to hear Jesus Christ say, I will subdue those Iniquities of thine; I will make a holy, an heavenly, a spiritually minded person of thee.

Mor. I would not Sin against God any more.

Apin: But I must deal plainly with you: You have made it sadly suspicious that your repentance is not yet as it ought to be: when mentruly & throughly repent of sin, they use to be in a special manner watchful against that Sin which has been their chief Sin: one of your principal sins which has indeed brought you to the Death of a Murderer, is Passion, unmortiss d and outragious Passionateness: Now I have been this day informed, that no longer since than the last night, upon some Distarisfaction about the place which the Authority hath ordered you by and by to be buried in, you did express your self with a most unruly Passionateness.

Mor. Sir, I confess it, and I was quickly serry for it, the for the present I was too much disturbed:

Tayas

Twas my fally to be so careful about the place where my body should be laid, when my precious Soul

was in such a Condition. ----

Secure the welfare of your foul, and this (now) pinion'd, hang'd, vile body of yours will shortly be raised unto glory, glory for evermore. And let me put you in mind of one thing more, I doubt you han't yet laid aside your unjust Grudges against the Persons concerned in your Conviction and Condemnation: You have no cause to complain of them: and you are not fit to pray, much less are you fit to dye, till you heartily wish them as well as your own soul: if you dy malicious, you die miserable.

Mor. I heartily wish them all well, I hear Illwill to none-What a lamentable thing is this? Ah this

is that which has brought me bither!

Min. What do you mean?

Mor. I over heard a man mocking and scoffing at me when I stumbled just now, he does very ill. I have done so my self. I have mock'd and scoff'd like that man, and see what it hath brought me to; he may come to the like.

Min. The Lord forgive that foolish hard hearted creature. But be not too much disturbed.

Mor. Yonder! I am now come in sight of the place where I must immediately end my days. Oh what a buge Multitude of people is come together on this occasion. O Lord, O Lord, I pray thee to make

my

th

the

er

thi

de

G

to Ex

are

ab

Wa

the

dil

thi

Str

mo

mo

no

COL

to

my

dea

of (

my Death profitable to all this Multitude of People, that they may not fin against thee as I have done.

Min. Amen, Amen, ten thousand times; the Lord God Almighty say Amen to this Prayer of yours! It would indeed be an excellent thing if you would now come to receive your death with some satisfaction of soul in this thought, That much Glory is like to come to God by it: I am verily perswaded God intends to do good to many souls by means of your Execution: This is a greater honour than you are worthy of.

[After the Discourse had been intermitted about a minute or two by reason of the miery

way.]

1

) ソセモーー

h

-

5

I

e

6

1

e

1

7

.

Mor. I beseech you Sir speak to me. Do me all the good you can: my time grows very short: your discourse sits me for my Death more than any

thing.

Street should make me loose one minute of this more than ordinary precious time; a few paces more bring you to the place which you have now in your eye, from whence you shall not come back alive. Do you find your self afraid to dy there?

Mor. Sir, if it were not for the Condition that my Soul must by and by be in, I should not fear my death at all; but I have a little comfort from some

of Gods promises about that.

And what shall I now say? These are among the last words that I can have liberty to leave with you. Poor man, thou art now going to knock at the door of Heaven, and to beg & cry, Lord Lord open to me! The only way for thee to speed, is, to open the door of thy own foul now unto the Lord Jesus Christ. Do this, and thou shalt undoubtedly be admitted into the Glories of His Heavenly Kingdom: You shall fare as well as Manasseh did before you: leave this undone, and there's nothing remains for you but the Worm which dyeth not, and the Fire which shall not be quenched.

Mor. Sir, show me then again what I have to do.

All in. The voice, the sweet voice of the Lord
Jesus Chieft, (who was once hang'd on a tree,
to take away the Sting and Curse of even such
a Death as yours) unto all that close with him,
His Heavenly voice now is, O that I and my
saving work might be entertained, kindly entreated, in that poor perishing Soul of thine?

Are you willing?

Mor. d baje I am.

Mon. d baje I am.

Mon. d baje I am.

Thy Soul He fprinkle my blood upon it, and on my account thou thalt find Favour with God. Do you confert to this?

Mor. This I want. and he will have how yes

Min But this is not all that he faith, His Voice further is, If I come into thy Soul, I will change

E.

n

0

h

n

1

F

11.

1

a

f

y

0

ta

i

Pillars of Salt

io. I will make all fin bitter to it, I will make is an holy heavenly foul. Do you value this

above the proffers of all the World?

0

r

n

S,

0

u

15

be

0.

d

e,

h

7,

y

]-

17

d

h

e

e E

Mor. Ithink I do, -- and now Sir, I must go no further, Lock here ... what a Jolemn fight is this? Here lyes the Coffin which this Body of mine must presently be laid in. I thank you dear Sir, for what you have already done for me. (1)

Min. When you are gone up this Ladder. my last Service for you, before you are gone off, will be to prays with you: but I would here take my leave of you. Oh that I might meet you at the Right Hand of the Lord Jefus in the Last Day. Farewell poor heart, Fare thee well. The Everlasting Arms receive thee! The Lord Jefus, the mercial Saviour of Souls take possifion of thy Spirit for himself. The Great God, who is a great Forgiver, grant thee Repentance unto Life; and Glorify Hintdelf in the Salvacion of fuch a wounded Soul as thing for ever. With Him, and with His free, rich, marvellous, Infinite Grace, Island you. Faremell.

Being Arrived unto the place of Execution, his Last Speech upon the Ladder, then takemin Short-Hand, was that which is here will become of my postsini,

PrayoGod that I may be a wavning to you I tall, antivibatili may be the last that ever

Pillary of Salt. shall suffer after this manner: In the fear of God I warn you to have a care of taking the Lords Name in vain. Mind and have a care of that Sin of Drunkenness, for that Sin leads. to all manner of Sins and Wickedness: (mind and have a care of breaking the fixth Commandment, where it is faid, Thou halt not do no Murder) for when a man is in Drink, he is ready to commit all manner of Sin, till he fill up the cup of the wrath of God, as I have done by committing that Sin of Murder. beg of God, as I am a dying man, and to appear before the Lord within a few minutes, that you may take notice of what I say to you. Have a care of drunkenness, and ill Company, and mind all good Instruction, and don't turn your back upon the Word of God, as I have When I have been at meeting. I have gone out of the Meeting-house to commit sin, and to please the lust of my flesh. make a mock at any poor object of pity, but bless God that he has not lest you as he has justly done me to commit that horrid Sin of Murder. Another thing that I have to fay to you, is to have a care of that house where that wickedness was committed, and where I have been partly ruined by. But here I am, and know not what will become of my poor foul, which is within a few moments of eternity, I have murder'd a poor man, who had but little

16

. 0

ti ti

ir

La

tog

геа

kni

Sou

fev

and

lon

too

pab

Gui

his

lage

n

Dillars of Sait.

C

e

S.

b

-

0

5

1

e

)-

i.

ne

e

1,

t

K

t-

-

1,

31

d

1,

y.

it

le

little time to repenf, and I know not what is become of his poor foul; Oh that I may make use of this Opportunity that I have! O that I may make improvement of this little little time, before I go hence and be no more. O let all mind what I am a saying now I'm going out of this world. O take warning by me, and beg of God to keep you from this sin which has been my raine. [His last words were] O Lord, receive my Spirit, I come unto thee, O Lord, I come unto thee, O Lord, I come, I come, I come.

(VIII.)

Ne Hugh Stone, upon a Quarrel, between himtest & his Wise, about selling a piece of Land, having some words, as they were walking together, on a certain Evening, very barbarously reached a stroke at her Throat, with a Sharp knise; and by that One Stroke setch'd away the Soul, of her, who had made him a Father of several Children, and would have brought yet another to him, if she had lived a few weeks longer in the world. The wretched man, was too soon Surprised by his Neighbours, to be capable of Denying the Fact; and so he pleaded, Guilty, upon his Tryal.

There was a Minister that walk'd with him to his Execution; and I shall insert the principal Passages of the Discourse between them; in which

F

the

Dillars of Salt: 100 the Rendermay find or make something useful to himself, what ever it were to the Poor many who was more immediately concerned in it.

ŀ

H

b

F

ta

a

W

(

y

a

b

V

y

ií

d

Minister. I am come to give your what Affistance I can, in your taking of the Steps, which your eternal Weal or Woe, now depends upon the well or ill taking of

Hugh Stone. Sir, I Thank you, and I beg you to

do what you can for me. with the O I was

I Min! Within a very few Minures your immortal Soul must appear before God the Judge of all. I am heartily forry you have lost to much time fince your fifst Imprisonment: you had need tife a wonderful Husbandry of the little pipes of an Inch which now remains! Are you how prepared to frand before the Tribunal of God 2nd your minoral and not god 2nd your minoral and your mi

H. S. I bope I am.

in Hard. I finder all my Sinder made to briter to line, that if I govern to busiely model for the state of th

Dillars of Salt. 91

Spin Why; Confess and Bewail the Sins that have undone you and publickly Advise, and Exhort, and Charge all that you can, to take heed of such evil wayes.

H S I will endeavour to do it as God shall

ber me.

full

an

ch

n

to

n-

ge.

u

9

.0

il

86

ci is

1)

2

Mill I pray tell me plainly what special Sin, do you think it was, that laid the first Foundation of your Destruction? where did you begin

to leave God, and Ruine your felf?

H. S. It was Contention in my Family. I had been used unto something of Religion: and I was once careful about the Worship of God, not only with my Family, but in secret also. But upon Contention between me and my Wife, I left off the Wayes of God,

and you fee what I am come to.

Min. I would pray you to Vomit up all Sin, with a very hearty detestation. You are going (if I may so speak) to cisgorge your Soul; if you do not fielt cast up your Sin, if your Soul and your Sin come away together, you cannot but know something of the dismall condition which it must pass into. O what cause have you to fall out with Sin for ever? it has been your only Enemy. Here is the only Revenge which you may allow in your self. You must not now bear any Malice against any one man in the World, but forgive even those that have done you the greatest Injuries. Only upon Sin, be as revensful as you can; I would have you like

Dillars of Salt. like Sampson, so to Dy, taking of a just Revenge.

H. S. I bope I shall.

Min. Well, we are now but a very few paces from the place, where you must breathe your last. You are just going to take a most awful Step, which has this most Remarkable in it, That it cannot be twice taken. If you go wrong now, it cannot be Recalled throughout the Dayes of a long Eternity. I can but commit you into the Arms of a Merciful Redeemer, that he may keep you from a Miscarriage, which cannot be recall'd and redress'd throughout Eternal Ages. The Lord show unto you the Path of Life! Attend unto these, as the last words that I may speak before the Prayer, with which I am immediately to take a long Farewell of you. You are now just going to be Confirmed for ever. If the Great God prefently find you under the power of Prejudice against any of His Truths and Wayes, or of Enmity against what has His bieffed Name upon ir, you shall be fixed, and fettled & confirmed in it, until the very Heavens be no more. But they are very terrible Plagues and Pains, which you may be fure will accompany this everlatting Disposition of your Soul. On the other side. If God now find your Soul, under the power of Inclinations to Love Him, Fear Him, Serve Him; & to esteem the Lord Jesus Christ above a thousand Worlds; you shall then be Confirmed

in the

the Lo thi and rea

the

m

Oyto

Citl

th

ai

h

in the perfection of such a Temper, and of all the for, that must Accompany it. Which of these is the Condition that I now leave you in.

H.S. Sir, I hope the latter of them.

Min. The Good God make it to; and grant that I may find you at the Right hand of the Lord Jesus, in the Day of His Appearing. May this Ladder prove as a Jacobs Ladder for you, and may you find the Angels of the Lord Jesus ready here to convey your departing Soul into the Presence of the Lord.

After this Discourse; ascending the Ladder, he

made the following Speech.

I Gung Men and Maids; observe the Rule of Obedience to your Parents; and Servants to your Masters, according to the will of God, and to do the will of your Mafters : If you take up wicked ways, you let open a Gate to your Sim, to lead in bigger afterwards; thou can'ft not do any thing but God will fee thee, altho' thou thinkest thou shalt not be catched. thou thinkest to hide thy felf in Secret, when as God in Heaven can fee thee, though thou hast hid it from man. And when thou goest to Thievery, thy wickedness is discovered, and thou art found Guilty. O Young Woman that is Married, and Young Man, look on Me here; be fure in that Solemn Engagement, you are obliged one to another; Marriage is an Ordinance

Pillars of Salt. 94 dinance of God, have a care of breaking that Bond of Marriage-Union; if the Husband provoke his Wife, and cause a Difference, he sins against God; and so does she, in such Carriage; for the is bound to be an Obedient Wife, O you Parents that give your Children in Marriage, remember what I have to fay, you must take notice when you give them in Marriage, you give them freely to the Lard, and free them from that Service and Command you ought to have, yet you ought to have a tender regard to them. O thou that takest no care to Tead thy life civilly and honeftly, and then Committest that Abominable Sin of Murder, here is this Murderer, look upon him; and fee how many are come with their eyes to behold this man, that abhors himself before God; that is the Sin that I abhor my felf for, and defire you, take Example by me; there are here a great many Young People, and O. Lord, that they may be thy Servants ! Have a care, do not fin; I will tell you, that I wish I never had had the opportunity to do fuch a Murder; if you fay, when a person has provoked you, I will Kill bim: 'Tis a thousand to one, but the next time you will do it. Now I Commit

Lord our Good God; nhou last a Merciful God, and a Gracious and Hoving Father;

my felt into the Hands of Almighty God.

Pillars of Salt. ther: Alas, that thou shouldest Nourish up Children that have Rebelled against Thee! O Lord, I must confess, thou gavels me opportunity to read thy Written Word; Thou art also my "Creator and Preferver ; but, Lord, I have not done according to the Offers of thy Grace? thou halt not hid from me the opportunities of the Good Things & Liberties of thy House and Ordinances, but I have waxed wanton un order the Enjoyment of them. I have give, thee just cause to provoke thee to Anger, an thou hast left me to Shame, not only on i felf, but on my Relations. O Lord God I "confess that I have sinned against thee, & do all thele Iniquiries against Thee, and before th eyes. Lord, I have finned especially again thee; pardon my Sins of Youth; Lod, p don this bloody Sin I stand here Gully of. Lord, hide not thy face from me; I hum beg it of thee: for there is no man can deem bis Brothers Soul, but only the Block Jesus Christ must do it. Let is be sufficien fatisfie for my poor Soul. I have not done thing that thou shouldest be pleased to sh me thy Love, or that I should have any this from thee, but only Evertasting Misery. unworthy to come to thee; yet Lord, for Mercies Sake have pity on me. Now I' coming to Judgment, Lord, let the Arms thy Mercy Receive my Soul, and let my fin

that; profins

inri-Vife. Aar-

nultinge, free

you der

hen der,

fee

that

re a

not not

had ; if

the mit

rci-Fa-

er;

Pillars of Salt.

96

Remitted; Good Lord, let not my fins which Condemn me here in this world, rife up to Condemn me in the World to come; though they have Condemned me in this world, shew mercy, Lord, when I come before thy Judgment Seat. If my Soul be not humbled, Lord humble it; let my Petition be acceptable in Heaven thy Holy Mountain. I am unworthy to come into thy Presence, yet O let me come into thy Kingdom; and deliver my Soul from Blood Guiltiness, in the Blood of Jesus Christ. O et my wounded Soul mourn for my Sin that eath brought me here, Sin brings Ruine to the oor Soul; wo is unto me for mine Iniquity. I had gone to Prayer in the morning when I mmitted this Sin, Lord God, thou wouldest have apt back my bands from shedding innocent Blood a Gracious God, Remember thou me in Mer-; let me be an Object of thy pitty and not f thy wrath; the Lord hear me and paron my fins. Take care of my poor Children. have scattered them like stragling sheep slyg before the Wolf; pitty the poor Children hat go like fo many Lambs that have lost heir Keeper; that they may not come to fuch Death as I do! Lord, for the fake of Jefus hrist, and the Righteousness of thy Son, accept by Soul, and receive me into the Arms of hy mercy; that I may enjoy Everlasting Reft. ardon all my fins; and let the Prayers of all thole

be I

lay

W ha

m

lei is

me

· let

kn

wi fer

up

Si

Re

Go

bar an

mo

י שו

Willars of Salt.

sthole that have put up their Petitions for me, be accepted for the fake of Jefus Christ. New I am coming, now I am coming, thou mayft lay, I called to thee, and thou wouldest not come : I must say, my sin brought me here, O the World, and the corrupt nature of man, that has proved my ruine! O Lord, Good Lord, I c'me enjoy Rest for my Soul The defire of my Soul is to be with thee in thy Kingdom, let me have a share in that Kingdom! Now is the time, I old Jefus; the Grave is opening its mouth; I am now living, though dead in Sin, let ny prayers be heard in heaven thy holy place; thy hands hath made me, and I know thou canst Save me; lice not thy face from me; and affect the hearts of thy people with this fad Object, that they may labour to ferve thee begines, & may not give il emiclies up to Profamenels and Wickednels, especially that Sin of Drunkenness, which is an in let of all Abominations.

When thou hast thy head full of Drink, the Remembrance of God is cut of thy heart; and then art unprepared to commit thy felf and Pamily umo God; thou art unfit to come into Gods Presence. I have cause to cry out and he ashamed of it, that I am guilty of it, because I gave was to that Sin more than any other, and thin God did seave me to practise Wickedness & to Murder that draw warm whom I should have taken a great deal of Contine-

Billars of Salt.

ment in, which if I had done, I had not been bere

16

the

di

dr

35

F

m

of

th

m

E

g

to suffer this Death.

Thou art Holy, Just, and Good, & therefore O Lord have mercy on me, for the sake of thy Son, pitty me, now Lord, I am coming. Of that I could do thee better Service.

[Many of you that behold me, I know wish you

never bad feen me bere.

Lord, receive my Soul into a better place, if it be thy bleffed will; 'tis a day of great's Trouble with me; my Soul is greatly troubled; give me one Glimple of Comfort in thy Kingdom; by and by let me have one dram of thy Grace. Accept of me now at this time, 'tis' the last time; Good Lord, deny me not, give me, as the Woman of Samaria, a Taste of that Living Water, that my Soul may Thirst no more. I beg it for the sake of Jesus Christ. Amen.

After this, he was by the Prayers of a Minifler then present, Recommended unto the Divine Mercy. Which being done, the poor man poured out a few broken Ejaculations, in the midst of which he was turned over, into that

Eternity which we must leave him in.

The Speech of Hugh Stone, in the Prison, the morning before his Execution.

When Young People are Married, they make use of Prayer in their Families, and when they Pray, they

99

they do believe there is Sincerity and Affection in their Prayer; but when Difference between a Man and his Wife doth arife, then that doth occasion oindrance of Prayer in their Family; and when Prayer is wholly omitted, it let's in all confusion; and every ever work: He said, That he used to Pray in his Family, but when he did Pray, it was in a formal manner, but now from the Consideration of Eternity that he was going into, he was made the more Considerate in his Prayers that he made, and did hope that now he had the Spirit of Prayer in his Praying.

DIG

hy

0

700

CC,

eat ed:

ng. hy

tis

ve

no ift.

ni.)i-

he

120

ije

75

(IX)

ON Jane 8, 1693. Two Young Women's (the one English, t'other Negro) were Executed at Boston, for murdering their Bastard Children.

The English Young Woman, gave to the Minister, who Preach'd that Afternoon, the following Paper of Confessions; which he took occasion, in the Sermon, to publish unto the Congregation, where the also was then present before the Lord.

I Am a miserable Sinner; and I have justly provoked the Holy God to leave me unto that Folly of my own Heart, for which I am now Condemned to Dy. I cannot but see much of the Anger of God against me, in the G 2 Circum-

Dillarg of Salt. 100 Circumstances of my woful Death; How hath Fulfilled upon me, that Word of His, Evil purfueth Sinners. I therefore defire, Humbly to Confess my many Sins before God, and the World : but most particularly my Blood Guiltinels Before the Birth of my Twin-Infants, I too much parlyed with the Temptations of the Devil, to smother my Wickedness by Murther-W ing of them: At length, when they were Born I was not unsensible, that at least, One of them was alive; but such a Wretch was I, as to use a Murderous Carriage towards them, in the place where I lay, on purpose to dispatch them out of the World. I acknowledge that I have been more Hard hearted than the Sen Monferts and yet for the Pardon of these my Sins, I would Fly to the Blood of the Lord Jesus Christ, which is the only Fountain fet open for Sin and Uncleanness. I know not how better to Glorify God, for giving me fuch an Opportunity as I have had to make fure of His Mercy, than by advising and entreating the Rifing Generation here, to take Warning by my Examole; and I will therefore tell the Sing, that have brought me to my shameful End. I do Warn all People, and especially, Young People, against the Sin of Uncleanness in particular; its that Sin that hath been my Kuine; well had it been for me, if I had answered all Temptations to that Sin, as Joseph did, How Shall I do this Wickedneft,

W'

C

O

th

25

h

15

.tl

ri A

ch · a

· I 1 6

· a

P

e I

r I

91

* 8

11

Pillars of Salt TOI. Wickedness, and Sin against God? But, I see, Bad Company is that, which leads to that, and all other Sins; and I therefore beg all that Love their Souls to be familiar with none but fuch as fear God. I believe, the chief thing that hath brought me into my prefent Condition, is my Disobedience to my Parents: I despiled all their Godly Counsels and Reproofs; and I was always of an Haughty and Stubborn Spirit. So that now I am become a dreadful Infrance of the Curfe of God belonging to Difebedient Children. I must Bewayl this also, that 'although I was Baptised, yet when I grew up, I forgot the Bonds that were laid upon me to be the Lords. Had I given my felf to God, 'as foon as I was capable to confider that I had been in Baptism, set apart for him, How happy had I been! It was my Delay to Repent of my former Sins, that provoked God to leave me unto the Crimes, for which I am now to Dy. Had I seriously Repented of my Unclean ness the First Time I fell into it, I do suppose, 'I had not been left unto what followed. 'all take it from me; they little think, what they do, when they put off turning from Sin to God, and Resist the Streetings of the Holy Spirit. I fear, 'tis for this, that I have been given up to fuch Hardness of Heart, not only fince my long Imprisonment, but also fince my · Iust Condemnation. I now know not what G 3

ath

ur-

to

the

lti-

I

he

er-

m

m

ile

CE

ut

ve

ï

us

for

er

T-

r-

ng

n-

e

n

st

at

it

15

will become of my Diffressed, perishing Soul.
But I would humbly Commit it unto the Mercy of God in Jesus Christ; Amen.

(X)

IN the Year, 1694. A milerable Indian, called Zachary, was Executed for Murder.

He understood so very little English, that it put the English Minister, who, after his Condemnation, visited him, unto an Inexpressible deal of trouble, to convey unto him, the Prince ples and the Directions of our Holy Religion. But the Lord fo succeeded the endeavours used upon the wretched Salvage, that within a little while, he could give a fensible, tho' a Shattered, Account, of the Fundamentals in Christianity. And such an Impression, had the Doctrine of Grace upon him, that he professed himself, desirous rather to Dy, than to Live at his Old finful rate. feem'd, even to long for his Execution, that fe he might be delivered from all disposition to Sis against God. But all his Hopes of Everlasting Salvation, he feem'd very Suitably to place, on the Obedience which the Lord Jesus Christ, had yeelded unto God in the room of Sinners.

Of this poor creature, nothing had been here mentioned, if it had not been to introduce the

mention of this one passage.

He said, That the Thing which unded him was This: He had begun to come, and hear the Preaching of the Gospel among the Indians: But he minded, the Indian-Preacher, how he lived; and he saw plainly that the Preacher minded his Bottle, more than his Bible: he low d Rum too well, and when his Rum was in him, he would quarrel with other people, and with himself Particularly. This (he said) Prejuduced him against the Gospel. So he lived as a Pagan still; and would be Drunk too; and his Drunkenness had brought all this misery upon him.

(XI.)

N the Year, 1698. Was Executed at Springfield, one Sarab Smith.

Her Despising the continual Counsils and Warnings of her Godly Father in-law laid the Foundation of her Destruction. When she was married, she added unto the Crime of Adultery, that of Stealing; which latter Crime occasioned her to sly unto New Jersey. Afterwards coming to Reside in Deersield, her (second) Husband, was carried captive unto Canada: But the woman, in Grievous Horrour of mind, for the Breaches of the Seventh and Eighth Commandment, received many most suitable counsils, from Mr Williams, the worthy Minister of that place. In conformity to his Counsils and Warning.

on on ad

OU.

the

cal-

on.

ible

But

ile,

int,

noo

to He

fo

Sin

ere he

1

104 Dillars of Salt.

ings, for a while the led a Reformed life, and feemed much affected with the word of God, in the publick Dispensations of it. But e're it was long, the lolt her Serjoulness, her Tenderness, her Convictions; and Relapted into the Sin of Adultery. Her first Relapse into that Sin, was attended with a Conception, which, tho' she endeavoured for to render it an Abortive, the Holy providence of God would not fuffer it to be fo. She did, with much Obstinacy, Deny and Conceal her being with Child: and when the Child was Born, the Imothered it: but the Neighbours found it out immediately. She then owned the matter, but made the usual pretence, That the Child was Dead Born: and remain'd as poor Sin iers undone by the Sins of unchastity use to be, under extream Hardness of Heart. Mr Williams rarely vilited her, but found her guilty of New Lyes: tho' fometimes violent pangs of Horror would come upon her, wherein the detected her own Lying, and feem'd greatly to Bewail it. The Honourable Judges, defired Mr Williams' to go down unto Springfield, (which was the place,) at the Time of her Execution; who then found her under an aftonishing stupidity of Soul : and yet not pretending to Hopes of Happiness in another world. He found her guilty of more Lyes! which afterward the confessed so to be; the stept both at the Prayer and the Sermon: in the publick Affembly

A

Te

A

730

E

be

w

m

\$73

n

ha

Th

fe

C

S

G

E

W

h

ru

ot

Willars of Salt. Affembly on the day of her Execution: and feem'd, the most unconcern'd of any in the Affembly : professing therewithal, That she could not but wonder at her own unconcernedness. At her Execution, the faid but little, only, That the defired to give Glory unto God, and to take shame unto ber self, and that she would warn all others, to beware of the Sins, that had brought her unto this miserable End; especially, Stealing, Uncleanness, Lying, Neglecting to Read the Scriptures, and Neglecting to Pray unto God. She had absented her self much from the word of God, on Lords-Dayes, and Lecture Dayes : and flaid at home, till she had tallen into this capital Transgression : Then, the would come unto the meetings, with fome feeming Devotion. She had Sinn'd away great Convictions, and Awakenings; and Satan, with Seven more unclean Spirits, entred into her; and God feemed then to withhold from her, the Efficacy of the means of Grace and Good, which His Faithful Servants in the Neighbour-

1

5

f

(XII.)

hood, used with her.

ON November 17. 1698. There was Executed in Boston, a miserable Young Woman, whose Extraordinary circumstances rung throughout all New England On this Day of her Execution, was Preached the Sermon, we ic

which we have now placed, at the Beginning of this History, as an Inscription upon our, Pillars of Balt. Because the last passage of that Sermon, gave a summary Narrative, of what it is sit the publick should know concerning that Criminal, I have Transferred them, into this place. The Sermon Concluded in these words.

BE aftonished, O Congregation of God, Stand attonished, at the Horrible Spectate, that is now before You; This House, and perhaps this Land, never had in it a more A-

fronishing Spectacle. Behold, a Young Woman, but an Old Sinner, going this Day to Dy before ber time, for being Wicked over much! Behold, One just Nineteen Years Old, and yet found Ripe for the Vengeance of a Capital Execution. Ah, Miserable Soul, With what a swift progress of Sin and Folly, bast thou made Hast unto the Congregation of the Dead! Behold a Person, whose Unchast Conversation appear'd by one Base Born Child many months ago! God then gave ber a Space to Repent, and she repented not: She Repeted her Whoredomes, and by an Infatuation from God upon her, She to managed the matter of her next Befe Born , that the is found Guilty of its Murder: Thus the God, whose Eyes are like a Flame of Fire, is now calting her

Pillars of Salt. into a Bed of Burning Tribulation: And, ah, Lord, Where wilt thou cast those that have committed Adultery with her, Except they Repent! Since her Imprisonment, She hath Declared, That she believes, God hath Lest her unto this Undoing Wickedness, partly for her staying fo profanely at Home, fometimes on Lords-Dayes, when the should have been Hearing the Word of Christ, and much more for her not minding that Word, when the heard it. And the has Confessed, That she was much given to Rash Wishes, in her Mad Passions, particularly using often that Ill Form of speaking, I le be Hang'd, if a thing be not thus or fo, and, I'll be Hanged, if I do not this or that; which Evil now, to fee it, coming upon her, it amazes her! But the chief Sin, of which this Chief of Sinn rs, now cries out, is, Her Undutiful Carriage towards ber Parents. Her Language and her Carriage towards her Parents, was indeed fuch that they hardly Durst ipeak to her; but when they Durst, they often told her, It would come to This. They indeed, with Bleeding Hearts, have now s Forgiven thy Rebellions; Ah, Sarab, mayft thou Cry unto the God of Heaven to Forgive Thee! But under all the doleful circumitances of her Imprisonment, and her Impiety, the has been given over, to be a prodigy of still more Impenitent Impiety. A Little before her Con-

of

rø

is

fe

4-

nd

A-

g

em e-

le

be

n-

a-

er

m or y es er to

Pillars of Salt. 108 Condemnation, the Renewed the Crimes of her Unchastity; the gave her fell up to the Filthy Debauches, of a Villain, that was her Fellow-Pilloner; and after her Condemnation, her-Falfhoods, and her Furies have been such, as to proclaim, That under Condemnation the has not Feared God. Was there ever Jeen fuch an Heighth of Wickedness! God seems to have Hanged her up in Chains, for all the Young People in the Countrey, to fee, what prodigies of Sin and Wrath it may render them, if once they Sell themselves thereunto. Behold, O Toung People, what it is to Vex the Holy Spirit of God, by Rebelling against Him. This, This tis to be Given over of God! And yet after all this Hard-hearted Wickedness, is it not possible, for the Grace of Heaven to be Triumphantly Victorious, in Converting and Pardoning fo 'Unparallel'd a Criminal? Be aftonished, Miserable Sarab, and Let it now break that Stony beart of thine, to Hear it; It is possible! It is possible! But, O thou Almighty Spirit of Grace, do thou graciously Touch, and Melt, this Obstinate Soul, and once at last, mould ber Heart into the Form of thy Glorious Gofpel. The Glorious Gofpel of God, now utters unto thee, Undone Sa: rab, that Invitation, Tho' thou bast borribly gone a Whoring, yet Return unto me, saith the Lord, and I will not cause my Anger to fall upon thee. The Lessons of this Gospel have been both pri-

4

vately

vately and publickly fet before thee, with a vaft variety of Inculcation. If all the Extraordinary pains that have been taken for the loftening of thy Stony Heart, be Loft, God will dispense the more terrible Rebukes unto thee, when He anon breaks thee between the

'Milst enes of His Wrath.
'Oh, Give now a great Attention, to some of the Last Words, that can be spoken to thee,

before thy passing into an assonishing Eterni-

r

y

p.

0

t.

n

e

g s

9

t

S

1

The Bleffed Lord JESUS CHRIST hath been made a Curse for Us; there has been a most Acceptable Offering and Sacrifice, presented by the Lord Jelus Christ unto God, for all His Chosen: there is a Lountain set open for Sin and for Uncleanness: and thou, O Bloody Sine ner, art Invited unto that Open Fountain. Such is the Infinite Grace of God, that thou may it come as freely to the Bood of the Lord Jesus Chrift, for the Forgiveness of thy Sins, as they that have never Sinn'd with a Thoufandth part of fo much Aggravation; Come, and Welcome, fays the Lord, who Receiveth. · Sinners. If God Enable thee Now, to Lay · Hold on the Righteousness of the Lord Jesus Christ, tho' thy Faults are Infinite, thou will e yet before Sun fet Stand without Fault before the Throne of God. Thy Soul is just finking down, into the Fiery Ocean of the Wrath of God,

Pillars of Sait. God, but the Righteousness of the Lord Jefus Chrift, is cast forth unto thee, once more, for thee, to Lay Hold upon Oh! Lay Hold upon it, and Live! If God help thee, to do fo, Then, as it was faid, The Mary whose Sins are many has them Forgiven ber, So it shall be faid, . The Sarah, whose Sins are many, has them Forgiven ber! Then, as it was faid, Rahab the Hariot perished not, so it shall be faid, Sarah the Harlot, perifhed not! The the Bleed of thy murdered Intant, with all thy other Bloody Crimes, horribly Cry to God against thee, yet a louder and better Cry from the Blood of thy Saviour, shall drown that formidable Cry. Yea, then, There will be Jos in Heaven this Afternoon among the Angets of God; the Angels of Heaven will fland amazed, and say, o the Infinite Grace, that can bring such a Sinner unto Glory!
But if ever the Bidod of the Lord Jefus Christ, be applied unto thy Heart, it will immediately Diffolive that Heart of thine; it will cause thee to Mourn for every Sin, to Turn from every Sin, to give thy left entirely unto God. will be impossible for thee, to Go on in any Known Sin, or to Dy with a Ly in thy mouth, no, thou wilt rather Dy than commit any Known Sin in the World. If this Disposition, be not produced in thee, before Three or Four thort Hours more are Expired, thy Immortal Spirit, will aften pass into Eternal Tormen: thou

thou wilt before To morrow morning be a Companion of the Devils and the Damned; the Everlasting Chains of Darkness will hold thee, for the Worm that never dies, or the Fire that never shall be Quenched: thou shalt fall into the Hands of the Living God, and become as a glowing Iron, possessed by his Burning Vengeance, throughout Eternal Ages; the God that made thee will not have mercy on thee, and He that formed thee will show thee no Favour. But for his Mercy, and Favour, while there is yet hope, we will yet Cry unto Him.

fus for

p-

fo,

are

id.

gi-

ot.

ed es,

er

m,

y

Ic

y y ar

:

FINIS

Advertisements.

Here is now in the Press, and will speedily be Published, A Book, Entituled, The Folly of Sinning. Opened and Applied in two Sermons, Occasioned by the Condemnation of One that was Executed at Boston in New England, on November 174 1698. By the Reverend Mr. Increase Mather, Præsident of Harvard Colledge in Cambridge, and Preacher of the Gospel at Boston in New England.

Sold by Michael Perry, at his Shop over a.

gainst the Town House, in Boston.

There will also be Published, A Book, Entituled, Decennium Luctuosum. Or, An History of Remarkable Occurrences, in the Long WAR, which New England hath had with the Indian Salvages, from the year 1688, to the year 1698. (with some other Memorables) Faithfully Collected and Improved.

Sold by Samuel Phillips at the Brick Shop

near the Town House in Boston.



di-libe wo of ng-nd ol-pel

2.

ry R, an 8.

sign. And what shall I now fay? These are among the last words that I can have liberty to leave with you. Poor man, then art now going to knock at the door of Heaven, and to beg & cry, Lord, Lord open to me! The only way for theore speed, is, to open the door of thy own soul now unto the Lord Jesus Christ. Do this, and thou shalt undoubtedly be admitted into the Glories of His Heavenly Kingdom: You shall tare as well as Manasseb did before you: leave this undone, and there's nothing remains for you but the Worm which dotth not, and the Fire which shall not be quenched.

Mor. Sir, show me then again what I have to do.
Sirin. The voice, the sweet voice of the Lord
I fas Cariff, (who was once hang don a tree,
take away the Sting and Curle of even such
a Death as yours) unto all that close with him,
His Heavenly voice now is, O that I and my
saving work might be entertained, kinely entre ted, in that poor perishing Soul of thine!

Are you willing?

Mor. I here I am.

Som His Voice norther is, If I am ledged in thy Soil, He fainkle my blood upon it, and on my account thou that find Favour with

God: Dowydu content to this ?

Mor. This Frant.

further is, If I come into thy Soul, I will change

Pillars of Salt

it, I will make all fin bitter to it, I will make ic an holy heavenly foul. Do you value this above the proffers of all the World?

Mor. Itbink I do; -- and now Sir, I must go no further, Look bere .. what a folenin fight is this! Here lyes the Coffin which this Body of mine must presently be laid in. I thank you dear Sir, for what

you have already done for me.

Min. When you are gone up this Ladder. my last Service for you, before you are gone off, will be to pray with you: but I would here take my leave of you. Oh that I might meet you at the Right Hand of the Lord Jefus in the Last Day. Farewell poor hearts Lord Fare thee well. The Everlalting Arms receive thee! The Lord Jesus, the mercital Saviour of fuch Souls take poff-thon of thy Spirit for himlel? The Great God, who is a great Forgiver, grane thee Repentance unto Life; and Glorify Himfelf in the Salvation of fuch a wounded Soul as thine for ever. With Him, and with His free, rich, marvellous, Infinite Grace, I leave You. Farewell.

> Being Arrived unto the place of Execution, his Last Speech upon the Ladder, then taken in Short-Hand, was that which is here." inferted.

Pray God that I may be a warning to w lange ! all; and that I may be the last that e

F.2

e are rty to going cg &

y tor cwn this, · into

you: mains nd she

You

:0 do. tice, him, 1 my

hine ! ed in

v cn-

, and with

Voice it,

Willars of Salt. hall fuffer after this manner: In the fear of God I warn you to have a care of taking the Lords Name in vain. Mind and have a care of that Sin of Drunkennels, for that Sin leads to all manner of Sins and Wickedness: (mind and have a care of breaking the fixth Commandment, where it is faid, Thou shalt not do no Murder) for when a man is in Daink, he is ready to commit all manner of Sin, till he fill up the cup of the wrath of God, as I have done by committing that Sin of Murder. beg of God, as I am a dying man, and to appear before the Lord within a few minutes, that you may take notice of what I fay to you. Have a care of drunkennels, and ill Company, and mind all good Instruction, and don't turn your back upon the Word of God, as I have When I have been at meeting, I have gone out of the Meeting-house to commit fin, and to please the lust of my flesh. make a mock at any poor object of pity, but blefs God that he has not left you as he has justly done me to commit that horrid Sin of Murder. Another thing that I have to fay to you, is to have a care of that house where that wickedness was committed; and where I have been partly mined by. But here I am, and know not what will become of my poor foul, which is within a few moments of eternity, I have murder'd a poor man, who had but

hiele

Willars of Balt.

Ittle time to repenf, and I know not what is become of his poor foul; Oh that I may make use of this Opportunity that I have! O that I may make improvement of this little little ' time, before I go hence and be no more. let all mind what I am a faying now I'm going out of this world. O take warning by me, and beg of God to keep you from this fin which has been my ruine. [His last words were | O Lord, receive my Spirit, I come unto thee, O Lord, I come unto thee, O Lord, I come, 1 come, I come.

(VIII.)

Ne Hugh Stone, upon a Quarrel, between himfest & his Wife, about Selling a piece of Land, having some words, as they were walking together, on a certain Evening, very barbaroufly reached a stroke at her Throat, with a Sharp knife; and by that One Stroke fetch'd away the Soul, of her, who had made him 2 Pather of feveral Children, and would have brought yet another to him, if the had lived a few weeks longer in the world. The wretched man, was too foon Surprised by his Neighbours, to be capable of Denying the Fact; and so he pleaded, Guilty, upon his Tryal.

There was a Minister that walk'd with him to his Execution; and I shall insert the principal Paflages of the Discourse between them; in which

the

hede

ing the a care n leads (mind Comnot do k, he is

fear of

I have ler. to apinutes,

he fill

to you. apany, t turn have

I have nit fin, Don'c y, but as juit-

Muro you, e that

I hava and r foul,

ernity. d but the Reader may find or make something useful to himself, what ever it were to the Poor man who was more immediately concerned in it.

Minister. I am come to give you what Affiftance I can, in your taking of the Steps, which your eternal Weal or Wee, now depends upon the well or ill taking of.

Hugh Stone. Str, I Thank you, and I beg you to

do what you can for me.

Min. Within a very few Minutes your immortal Soul must appear before God the Judge of all. I am heartily forry you have lost to much time fince your first Imprisonment: you had need use a wonderful Husbandry of the little piece of an Inch which now remains. Are you now prepared to stand before the Tribunal of God?

H. S. I bope I am.

Mit. And what Reaf in for that Hope ?

H. S. I find all my Sins made so bitter to me, that if I were to have my life given me this Aftermoon, to Live such a Life as I have Lived heretofore,

I would not accept of it; I had rather Dy.

Mit. That is well, it is be True. But fuffer me a little to fearch into the Condition of your Soul. Are you fentible, That you were Born a Sinner? That the Guilt of the First Son committed by Adam, is justly charged upon you? And that you have hereupon a Wicked Nature in you, full

g ufeful r man

hat Afwhich s upon

you to

fudge
oft io
you
of the
Are
ibunal

to me, Aftertofore,

fuffer your Born a mmit-And you,

full

full of Enmity against all that is Holy, and Just, and Good? For which you deserved to be destroyed, as foon as you first came into this world.

H. S. I am fenfible of this.

Min. Are you further fensile, that you have lived, a very ungodly Life? That you are guilty of thousands of Adust Sins, every one of which a deserves the Wrath and Curse of God, but him this Life, and that which is to come?

II'S. I am fersible of this also.

Mynt. But are you fentible, That you have broken all the Laws of God? You know the Commandatents. Are you fentible, That you have broken every one of Them.

H. S. I cannot well answer to that. My Answer may be liable to some Exceptions. - This Ioun, I have broken every Commandment on the Accountmentimed by the Apostle James; That he who break out is Guilty of all. But not otherwise.

Min. Alas, That you know your felf no better than fo! I do affirm to you, that you have particularly broken every one of the Command

ments; and you must be tensible of it.

H. S. I cann't fee it.

Min. But you must Remember, That the Commandment is Exceeding Broad; it reaches to the Heart as well as the Life: it includes Omifions as well as Commissions, and it at once book Requires and Forbids. But I pray, make an experiment upon any one Commandment, in white

F

you count your telr most Imogent: and see whether you do not presently confess your self Guilty thereabout. I may not leave this point slightly passed over with you.

H. S. That Commandment, Thou shalt not make to thy self any Graven Image; How have

I broken it?

1991. Thus: You have had undue Images of God in your Mind a thou find times. But more than so; that Commandment not only forbids our using the Inventions of men in the worship of God, but it also requires our using all the Institutions of God. Now have not you many & many a time turned your back upon some of those glotious Institutions?

11. S. Indeed, Sir, I confess it: I fee my sinfulness

greater than I thought is was.

spin. You ought to see it. God help you to see it! There is a boundless Ocean of it. And then for that SIN, which has now brought a shameful Death upon you, 'tis impossible to Declare the Aggravations of it; hardly an Age will show the like. You have protested your felf Sorry for it!

H. S. 1 am heartily fo.

Sort. Not meetly because of the miseries which it has brought on your outward Man, but chiefly for the Wrongs and Wounds therein given to your own Soul; and not only for the Miseries you have

have brought on your felf, but chiefly for the Injuries which you have done to the BlessedGod.

H. S. I hope my Sorrow lies there.

Min. But do you mourn without Hope?

H. S. I thank God, I do not.

Min. Where do you see a Door of Hope?
H. S. In the Lord Jesus Christ, who has died to

fave Sinners.

he:

iley

tly

not

SUC

of

ore

rids

hip

198-

80

of

ness

to

nen

ne-

are

felf

odly

ich

efly

our

ave

Min. Truly, There is no other Name by which we may be faved? The Righteouinets of the Lord Jesus Christ, is that alone, in which you may safely anon appear before the Judgment Seat of God. And that Righteousness is by the marvellous and infinite Grace of God, offered unto you. But do you find, that as you have no Righteousness, so you have no Strength? that you cannot of your self move or strength? that you cannot of your self move or strength? that you cannot of your felf move or strength? that you do not sum unto Him? that it is the Grace of God alone which must enable you to accept of Salvation from the Great Savieur?

H. S. Sir, my Case in short is This, I have laid my self at the Feet of the Lord Jesus Christ for my Salvation; and had it not been for His meer Grace and Help, I had never been able to do That. Butthere I have laid and left my self; I have nothing to plead, why he should accept of me. If He will do it, I am happy, but if He will not, I am undone for ever; it had been good for me that I never had

been Born.

Min.

Pluary of Dair.

flouid Reject you. You furprize me, with at once giving me so much of the Discourse, which all this while I have been labouring for. I can add but this! The good Lord make you so serve in what you say! ——Your Crime lay in Blood; and your Help also, That lies in Blood. I am to offer you the Blood of the Lord Jesus Christ, as that in which you may now have the Pardon of all your sins. Now you may try the sincerity of your Faith in the Blood of the Lord Jesus for a Pardon, by this. Have you an Hope in that Blood, for all the other laving effects of it? shall I explain what I mean?

H. S. Do Sir.

Min The Blood of the Lord Jesus is not only Sin Pardoning Blood, but also Soul purifying, and Heart fostening Blood. It embitters all Sin unto the Soul, that it is applied unto, and mortifies every lust in such a Soul. Are you desirous of this?

H. S. With all my Heart?

Min. The Lord make you fo. The Lord Seal your Pardon, in that Blood, which is worth ten thousand Worlds? But what will you do for that God, who has given you these hopes of a Pardon? you must with a holy ingenuity now do something for the Honour of that God, whom you have sinned so much against.

H. S. What Shall I do ?

Min.

Williams or Bair.

Min. Why, Confels and Bewail the Sins that have undone you, and publickly Advise, and Exhort, and Charge all that you can, to take heed of fuch evil waves.

H S. I will endeavour to do it as God shall

belo me.

He

1' at

urfe,

for.

fin-

/ in

Blood.

lefus

cthe

the

Lord

Hope

As of

t on-

fring ,

Sin

mor-

defi-

Lord

vorth

a do

es of

now

God,

Min.

Min. I pray tell me plainly what special Sin. do you think it was, that laid the first Founda. tion of your Destruction? where did you begin

to leave God, and Ruine your felf?

H. S. It was Contentson in my Pamily. I bad been used unto something of Religion: and I was once careful about the Worship of God, not only with my Family, but in fecret alfo. But upon Contention between me and my Wife, I left off the Wayes of God.

and you fee what I am come to.

Min. I would pray you to Vomit up all Sin. with a very hearty detettation. You are going (if I may to speak) to disgorge your Soul; if you do not first cast up your Sin, if your Soul and your Sin come away together, you cannot but know fomething of the difmal condition which it must pass into. O what cause have you to fall out with Sin for ever? it has been your only Enemy. Here is the only Revenge which you may allow in your felf. You must not now bear any Malice against any one man. in the World, but torgive even those that have done you the greatest Injuries. Only upon Sin, be as revengful as you can; I would have you like

like Samplon, so : Dy, taking of a just Revenge.

H. S. I bope I hall.

Min. Well, we are now but a very few paces from the place, where you must breathe your last. You are just going to take a most awful Srep, which has this most Remarkable in it, That it cannot be twice taken. If you go wrong now, it cannot be Recalled throughout the Dayes of a long Eternity. I can but commit you into the Arms of a Merciful Redeemer, that he may keep you from a Milcarriage, which cannot be recall'd and redress'd throughout Eternal Ages. The Lord show unto you the Path of Life! Attend unto these, as the last words that I may speak before the Prayer. with which I am immediately to take a long Farewell of you. You are now just going to be Confirmed for ever. If the Great God prefently find you under the power of Prejudice against any of His Truths and Waves, or of Enmity against what has His bleffed Name upon it, you shall be fixed, and settled & confirmed in it, until the very Heavens be no more. But they are very terrible Piagues and Pains, which you may be fure will accompany this everlasting Dispositio 1 of your Soul. On the other fide, If God now find your Soul, under the power of Inclinations to Love Him, Fear Him, Serve Him; & to esteem the Lord Jesus Christ above a thouland Worlds; you shall then be Confirmed

Pillars of Salt.

in the perfection of such a Temper, and of all the Joy, that must Accompany it. Which of these is the Condition that I now leave you in.

H.S. Sir, I bope the latter of them.

Min. The Good God make it to; and grant that I may find you at the Right hand of the Lord Jesus, in the Day of His sippearing. May this Ladder prove as a Jacobs Ladder for you, and may you find the Angels of the Lord Jesus ready here to convey your departing Soul into the Presence of the Lord.

After this Discourse; ascending the Ladder, be

made the following Speech. Oung Men and Muids; observe the Rule of Obedience to your Parents; and Servants to your Mafters, according to the will of God, and to do the will of your Mafters : I you take up wicked ways, you fet open a Gard to your Sins, to lead in bigger afterwards; thou can'ft not do any thing but God will fee thee, ald tho' thou thinkelt thou thale not be catched. I thou thinkest to hide dy felt in Secret when as God in Heaven can fee thee, though thou hast hid it from man. And when thou goeft to Thievery, the wickedness is discovered, and thou art found Guilty. O Young Woman that is Married, and Young Man, look on Me here; be fure in that Solumn Engagen; ne you are obliged one to another; Marriage is an Or dinance

renge

w pae your
awful
in it,
wrong
it the
commit
cemer,
riage,
sougho you
he laft
rayer,

ing to d predice aor of

med in t they

lafting r fide, power

Serve above offirmed

in

Pillars of Salt.

dinance of God, have a care of breaking that Bond of Marriage-Union; if the Husband provoke his Wite, and caute a Difference, he fins against God; and so does the, in such Cartiage; for the is bound to be an Obedient Wife, O you Parents that give your Children in Marriage, remember what I have to fay, you must take notice when you give them in Marriage, you give them treely to the Lord, and free them from that Service and Command you ought to have, yet you ought to have a tender regard to them. O thou that takelt no care to "lead thy life civilly and honeftly, and then Committest that Abominable Sin of Murder, here is this Murderer, took upon him; and fee how many are come with their eyes to behold this man, that althors himself before God; that is the Sin that I abbor my felt for, and defire you, take Example by me; there are here a great many Young People, and O Lord, that they may be thy Servants! Have a care, do not fin; I will tell you, that I wish I never had had the opportunity to do fuch a Murder; it you lov, when a perion has provoked you, I well Kal bim: 'Tis a thouland to one, but the next time you will do it. Now I Commit my felf into the Hands of Almighty God.

Dig Praner.

Lord our Good God; thou are a Merciful God, and a Gracious and Loving Father:

Billars of Salt, ther; Alas, that thou houldest Nourish up Children that bave Rebelled against Thee ! O Lord, I must confess, thou gavelt me opportunity to read thy Written Word; Thou art allo my ' Creator and Preferver; but, Lord, I have not done according to the Offers of thy Grace; thou half not hid from me the opportunities of the Good Things & Liberties of thy House and Ordinances, but I have waxed wanton under the Enjoyment of them. I have given thee just cause to provoke thee to Anger, and thou hast lett me to Shame, not only on my felt, but on my Relations. O Lord God I do confess that I have finned against thee, & done all thele Iniquities against Thee, and before thing eyes. Lord, I have finned especially against, thee; pardon my Sins of Youth; Lord, pardon this bloody Sin I stand here Guisty of. Of Lord, hide not thy face from me; I humbly beg it of thee': for there is no man can Redeem bis Brothers Soul, but only the Block of lesus Christ must do it. Let it be sufficient to fatisfic for my poor Soul. I have not done any. thing that thou shouldest be pleased to shew me thy Love, or that I should have any thing. from thee, but only Everlasting Mijery. I am unworthy to come to thee; yet Lord, for thy Mercies Sake have pity on me. Now I and

coming to Judgment, Lord, let the Arms of

Re

thy Mercy Recoive my Soul and by my fin be

lercig Father;

that

pro-

fins

arti-

Wife.

Mar-

mult

iage,

free

you

nder

e to

then

rder,

d fee

hold

that

lefire

ere a

that

not

had

r; it

t the

nmit

Remitted: Good Lord, let not my fins which Condemn me here in this world, rife up to Conderm me in the World to come; though they have Coulemned me in this world, thew mercy, Lord, when I come before thy Judo-It my Soul be not humbled, Lord. mount Seat. humble it: let my Petition be acceptable in Heaven thy Holy Mountain. I am unworthy to come into thy Presence, yet Olet me come into thy Kingdom; and deliver my Soul from Blood Guiltiness, in the Blood of Jelus Christ. O let my wounded Soul mourn for my Sin that hath brought me here, Sin brings Ruine to the poor Soul; wo is unto me for mine Iniquity. If I had gone to Prayer in the morning when I committed this Sin, Lord God, thou wouldest bave kept back my bands from thedding innocent Blood: O Gracious God, Remember thou me in Mercy; let me be an Object of thy pitty and not of thy weath; the Lord hear me and pardon my fins. Take care of my poor Children. I have scarcered them like stragling sheep slying before the Wolf; picty the poor Children that go like to many Lambs that have loit their Keeper; that they may not come to fuch a Death as I do! Lord, for the lake of Jefus Christ, and the Righteoufness of thy Son, accept my Soul, and receive me into the Arms of thy mercy; that I may enjoy Everlasting Reft. Pardon all my fins; and let the Prayers of all choic

Pillars of Salt.

which

up to

hough

thew

Fudg-

Lord,

ble in

orthy

come

from

it. O

that

o the

quity.

ben I

bave

Blood :

d not

par-

ildren.

p fly.

Idren

e loit

fuch

Jelus

ccept

ns of

Reft.

of all

choic

those that fave pet ip their Petitions for me. be accepted for the take of Jeius Chrift. N. w I am coming, new I am coming, thou mayft lay, I called to thee, and thou wouldeft wet come : I must fay, my fin bought me here, O the World, and the corrupt nature of man, that has proved my ruine! O Lord, Gord Lord. let me enjoy Rest for my Soul. The defire of my Soul is to be with thee in thy Kingdom. les me have a share in that Kingdom. is the time, I ord Jefu; the Grave is opening its mouth; I am now living, though dead in Sim, let my prayers be heard in heaven thy holy place; thy hands hath made me, and I know thou canst Save me; Lide not thy face from me; and affect the hearts of thy people with this fad Object, that they may labout to ferve thee begines, & may not give themselves up to Profamene's and Wickedne's, especially that Sin of Drankennels, which is an in les of all Abo-

minations.
[When then hast thy head full of Drink, that Remembrance of God is out of thy heart; and them art unprepared to commit thy feif and Pamily unto God; thou art unfit to come into Gods Preferce I have cause to cry out and he assumed of it, that I am guilty of it, because I gave way to that Sim more than any other, and thin God did nave me to practisfe Wickediness, Sto Murder that dim Woman, whom I should have taken a great deal of Content.

mens

to suffer this Death.

Thou art Holy, Just, and Good, & therefor O Lord have mercy on me, for the sake of the Son, pitty me, now Lord, I am coming. (

that I could do thee better Service.

[Many of you that behold me, I know wish you

never bad feen me bere.

'Lord, receive my Soul into a better place, if it be thy blessed will; 'tis a day of great Trouble with me; my Soul is greatly troubled; give me one Glimple of Comfort in thy Kingdom; by and by let me have one dram of thy Grace. Accept of me now at this time, 'tis the last time; Good Lord, deny me not, give me, as the Woman of Samaria, a Taste of that Living Water, that my Soul may Thirst no more. I beg it for the sake of Jesus Christ. Amen.

After this, he was by the Prayers of a Minifler then prefent, Recommended unto the Divine Mercy. Which being done, the poor man poured out a few broken Ejaculations, in the midft of which he was turned over, into that Eternity which we must leave him in.

The Speech of Hugh Stone, in the Prison, the morning before his Execution.

When Young People are Married, they make use of Prayer in their Families, and when they Pray, they Pillars of Salt

hey do believe there is Sincerity and affection .. beir Prayer; but when Difference between a Man al his Wife doth arife, then that doth occasion dindrance of Prayer in their Family; and when Prayer is wholly omitted, it let's in all confusion; and every evil work: He faid, That he used to Pray in his amily, but when he did Pray, it was in a tormal manner, but now from the Confideration of Eternity that he was going into, he was made the more Confiderate in his Prayers that he made, and did hope that now he had the Spirit of Prayer in his Praying.

(IX) ON June 8, 1693. Two Young Women, (the one English, tother Negro) were

Executed at Boston, for murdering their Bastard Children.

The English Young Woman, gave to the Minister, who Preach'd that Asternoon, the following Paper of Confessions; which he took occasion, in the Sermon, to publish unto the Conglegarion, where the allo was then prefent before the Lord.

Am a miserable Sinner; and I have justly provoked the Holy God to leave me unto that Folly of my own Heart, for which I am. now Condemned to Dy. I cannot but fee. much of the Anger of God against me, in the G 2 Circum-

of the ng. (ish you

ere for

bere

place, oubled; y Kingof thy

ne, 'tis t, give of that irst no Christ,

Minihe Dior man in the o that

n, the

ske use Pray, they

Willars of Sait.

" Orcamfrances of my world Death; He hart 4 Fulfilled upon me, that Word of His, Evil puri facto Sinners. I therefore defire, Humbly to "Con'ess my many Sins before God, and the World : but most particularly my Blood Guiltinels Before the Birth of my Twin-Infants, I too much parlyed with the Temptations of the Devil, to smother my Wickedness by Murthering of them: At length, when they were Born I was not unfensible, that at least, One of them was alive; but such a Wretch was I, as to use a Laurderons Carriage towards them in the place where I lay, on purpole to dispatch them out of the World. I acknowledge that I have been more Hard hearted than the Sea Monfters; and yet for the Pardon of these my Sins, I would Fly to the Blood of the Lord Jesus Christ, which is the only Fountain set open for Sin and Uncleanness. I know not how better to Glority God, for giving me fuch an Opportunity as I have had to make fure of His Mercv, than by advising and entreating the Rising Generation here, to take Warning by my Examople; and I will therefore tell the Sins, that have brought me to my tham eful End. I do Warn all People, and especially, Young People, against the Sin of Uncleanness in particular; fin that Sin that hath been my Ruine; well had it been for me, if I had answered all Temprations to that Sin, as Fofepb did, How Shall I do this · Wickedness,

I les for ter orinft that that the stati-

7.E 877 2 4000 Pillars of Sait.

·An 'HISTORY

OF SOME

CRIMINALS Executed in this Land,

FOR

Capital Crimes.

With some of their Dying

Speeches;

Collected and Published.

For the WARNING of such as Live in Destructive Courses of Ungodlines.

Whereto is added,

For the better Improvement of this Hillory,

A Brief Discourse about the Dreadship

Justice of God, in Punishing of

SIN, with SIN.

Deut. 19. 20.

Those which remain shall bear & fear, and foal bener forth commit no more any such Evil among you.

BOSTON in New-England.

Printed by B. Green, and J. Allen, for Sended Philips at the Brick Shop nearthe Old Meeting Hotel, 1997.

SATERIORI BRIDANIES

Preface.

When the Blessed Farel, had Preached unto a Vast Multitude of Prople, some that liked it not, asked, By whose Command, or, at whose Desire, he Preached? He Answered, and it was Answer Enough; By the Command of Christ, and at the Desire of His People 'Tis possible, the Author of the Ensuing Discourses, and Relations, may be asked a Reason for doing what he has done, in this Publication: But his Reasonable Account of it is, Tis all dane by the Command of Christ, and at the Desire of His People.

One fayes well, That Sermone Preached, are like Showres of Rin, that Water for the Instant; But Sermons Princed, are like Snow that lies longer on the Earth. God grant that the Truths falling from Heaven, in this Form, this Winter upon our Neighbours, may Soak into their Hearts, with a Sentible and a

Durable Efficace.

We find in Zainger, the mention of a City belieged by a Potent Enemy; where the Inhabitants took the Dead Bedies of the Staved People, and let them in Armour on the Walls; at the fight whereof, the Amazed Enemy Fled. Vice is the Enemy that beeiges us; a Number of Dead Wresches are here set on bur Walls; may the horrible Sight cause that worst Enemy to sty before it 1

om on said was and said

963

a Valt it not, fire, he

lough; lis Peong Difon for

lation: dane by

re like

on the

and a

ity be-

t them

at be-

e let on worft reflections on the Dreadful CASE of Sin Punished with Sin-

Made, Novemb. 17. 1698. at Boffen-Lecture.

Give Attention to as Dreadfu! a Cafe, as ever was discoursed! You find it proposed, in

ROM. I. 28.

Mind, to Do those things which are not Convenient.

upon men, for their Sins against Him, are so observably multiplied among us, that we are unaccountably Sinful, if we do not the, and I am Afraid of thy fundaments.

The Dreadin Julice of God,

But it is to be Feared, That the most Fearful of all those Judgments, are least of all observed. Namely, The Judgments wherein the Holy God Punisheth one Bin with another, and Leaves a wotul Sinner, vet more wosully to Sin against Him, Shs, These Judgments of God, are of all the most Fearful; and yet, alas, they are of all the most Frequent. Of these amazing Judgments, we may lay How insearchable are the Judgments of God, and His Wayes past sinding out

These are the Judgments of God now before The Apostle of the Gentiles, is here decla ring, the Means to know God, which the Gentsles and particularly, the Romans, had Enjoy'd in . the Light of Naure; and relating how they neg lected and abused those Means, in their not Glo rifying Him as God; but Inventing, and Erecting and Adoring van Images of Him. The progress of the Divine Judgments, against the Forfor Gentiles, for their not Glorifying of God, is here described unto us. God Lesewhem, F. rbis caufe, in the first place, to become vais in their Imaginations. It is a marvellous Thing, I have oken marvelled at it! That while the more Bar barous Nations have Worshipped the Sun, to - altern, the Standard the more specious and glic tering Objects of Idolatry; fuch Learned Nations as the Egyptians worthipped a Bully a Dog and a Rat; The Learned Gracians, worthipped Feavers, and Possions, for their Gods; and one mant Louised Roman worthipped the very Furn

in punishing din with din It Fearfulof Hell. Truly, there was the Just Wrath of blerved God, in this Thing, That the Nations, who had the Holy most of Light, whereby to know God, and yet her, and Glerified Him not as God, should become thus Vain ly to Sin in their Imaginations. But stop'd they here? No; God, and There is mention'd a further Depravation they are whereto God left them, in His Just Wrath amazing against them, for their Idolatries : te are the cause God gave them up to Vile Affections ; which ding out also imply and comprize Vile Practices in them. It is here indeed, Three Times over noted, That v before God punished their Idolatries, by leaving the wretched Idolaters to other and farther Abominations; Especially, He punished the Spiritual Uncleannesses of Idolatry, by leaving them to the Corporal Uncleannesses of Debanchery : They who worshipped God under the Shape, it may be, of Bruits, were left by God, unto the Sins, which made them worse than Bruits. If you Read the Old Pagan Suctionins his life of Nero, you'l fee those very Villanies acted, in the Unclean Court. of Rome, which our Apostle here Brands with Infamy. The Christians at Rome, knew where to find a Court, that at this very Time, would afford an Exemplification, and Explication, of what the Apostle thus wrote unto them.

id,

re decla

Gentsles

oy'd in

ney neg

not Glo

recting

he pro-

he For

God, is

em, F.

in their

I have

re Bar un, the

nd glick

Natit

a Dog hipped

nd one y Furne

In our Text; the matter is once again Repeted. Behold, the Holy God here Panishing of Sinners, by Giving them over to a Reprobate mind. But what is a Rebrobate mind? It is here Expla-

ned

ned A mind let upon doing of those Things arbite are not convenient: Or, which are unreafonably wicked. And a Black List of those things then follows; The Bottom of Hell it self, could not afford but such a Black List of Crying Abominations.

Now there is a very Terrible Dottrine which even like a Thunder-bolt hence talk among us.

That the Holy God, often Punisheth mamy Sing of men, by Groing them up to fill Blacker Sing og ginst Mine.

I find, the Jews have a Notable saying; Merew Transgressions Transgressio; That is to say,
Men are punished for One Transgression, by being
therefore Given up unto Another. And this is
the Thing, that is now to be said unto us; God
help us to Receive with an Agreeable and Proficable Attention, what shall be said concerning it.
There are Two very Important CASES, to
be now Treated upon.

In the first place, the Methods of the Divine Soveraigney and Equity, in this awful manner, are now to be set before us. It is a Subject of deep

Enquiry;

The First CASE.

How does the Holy God, Punish men for One. Sin, by Leaving them to Another; and how is it Consistent with His Holinels to do so?

Now

M

ed

f

Now this is an Enquiry so full of dazaling Mystery and Amozement, that it must be answered, with all Humble Modesty. Our Humble Answer to it, must be, in these Conclusions.

Conclusion. I.

Things

nrea-

those

tielf.

ying

hich us.

ing

her

ler-

ay,

ing

is

od

it.

to

9

P.

There are certain Spiritual Plagues, as well as Temponal Plagues, among those Terrible Things, which a Sinful world is justly Plagued withal, Temporal Plagues, or Dilastrous Blows upon men, in their Secular concerns, are not the only Punishments, that their Sins are chastis'd withal Calamides that befal Sinful men more immediately in their Outward man; Such as Poverty and Slavery, and Reproach, and Sickness, and the Embitterments and Abbieviations of the Na tural Life, are not all the Scourges, with which the Sins of men are punished. There is another Sort of Arrows, in the terrible Quiver of the Sin Revenging Lord: Even Spiritual Plagues, of direful and ireful Strokes from God, upon the Spirits of them, that Sin against Him. In the Plagues, the God of Heaven, faith, as to the Sinner, in Exod. 9. 14. I will fend my plagues up thy Heart; The Heart, the Soul, is the Object that these Plagues, more immediately fall upon This General Conclusion, we lay in the Four

This General Conclusion, we lay in the Foundation of our whole Discourse; because to the Head of Spiritual Plagues, is to be referred the

4 . wh

whole Caje, of, One Sin punished with another.

Conclusion II.

As an Instance of Spiritual Plagues, The Oraeles of God, have often told us, That some Sing, are not only Consequents, but also Dunishments of others. To this purpose, we have that famous passage, in Isa. 6. 10. where, the people who had finfully Stops their Ears, and Shut their Eyes, have this Judgment passed upon them for it; Make the beart of this people Fat, & make their Ears Heavy, and Shut their Eyes. The whole Fewish Nation, have now for many Ages, been a Flaming Monument of fuch Plagues, and Fulfilment of the Prophecy that prædicted them: God hath for this Cause given them up to a vile Unbelief: they are Sout up in Unbelief, as in the Uster Darkness of a Prison, because they have so criminally Refused the Lord Melliab; and in that Prifon of Unbelief, must they Ly punished, until the Times of the Gentiles are fulfilled. The Wrath of Heaven, does not Now commonly with fuch Visible Strokes from Heaven, cut off them that have provoked it, as perhaps it commonly did, when the Lord more visibly Exhibited Himself. as a King among His People in the Mosaic Pedo-2027. But Spiritual Plagues, and fuch Derelictions, and fuch Dispensations, as more immedistely affect the Spirits of men, with a Confirmed State

Brim also we t

Heat

Sins then It is

know that

by wh

He unt Ide Fa

No alo Le

> on cla

> > Pin

11

in punishing Sin, with Sin. State of Sin, are those that are now Scattered like Brimftone on mens Habitations. And yet fuch Plagues also were of Old inflicted, as well as Now. Hence we read, in Pfal. 81: 11, 12. My people would not Hearken to my voice; fo I gave them up, unto their own Hearts Luft, and they walked in their own This was to punish mens former Sins, by giving them up to further Sins; even all the other Sine, that their own Hearts Luft would incline them unto. Hence we read, in Plal 95. 10,11. It is a people that Err in their Heart, and have not known my whyes : Unto whom I sware in my wrath, that they should not Enter into my Rest. This was to sunish mens first Refusal of Entring into Reft, by giving them up, unto One Sin after another, which might bring Defolation upon them. Hence we read, in Hol. 4. 17. Ephraim is joyned unto Idols: And now, What shall be done to Idolatrous Ephraim? Enemies, Devour him: Famines, Confume him! Thunders, Batter him; No: A worse Thing than all of This, Let him alone. But then, I am fure, Sin and Hell, won't Let bim alone. Upon this Passage, I remember one of the Ancients, breaks forth into that Exclamation, Vis Indignantis Dei Terribilem vocem audire? 'Tis the Dreadful Voice of an Angry God! Ponder to this purpole, Likewise that passage, in 1fa. 63.17. O Lord, why bast thou made us to Err from thy wayes, and bardened our Heart from thy Fear? God punisheth One Sinful Error in

men.

31

6

.

in do

e

1

:

The Breading Auffite and ob. men, by giving them up to another, One Sinful Hardness, by giving them up to another. It is an awill Obiervation, of Auftin's ; Fufifi, et fic est, ut pana fua fibi fit ammis inordinatus affettus.

Concluston III.

As well Scripture as Reason tells us, That Sins may truly be accounted Dunishments; and that it is among the worst of Punishments, to be by given up unco a Reprobate mind. As there is a upo Moral Evil in every Sin, fo Sin may be reckoned ges a Panal Evil 100. There is no Sin, but what is ma a Majery as well as a Sin. A man, by Running ing into Sin, does run into Darkness: The Sinner madoes, according to 1 Job 1 6 Walk in Darkness: the And is it not a miserable thing to Walk in Dark- for nels from day to day? A plagued Egypt scarce mo knew a thing more milerable. By every Sin, a Sin man is Degraded, and Debased, and Disgraced, me and made a miserable Wretch. Hence we are He told, in Rom. 2. 23. All bave sinned, and come the short of the glory of God. Alas, By Sinning, we the very ladly Loofe out glory. Sin is in the very It Nature of it, a Departure from God: and there- me fore it is a Departure from the Chief Good, and Re from that Falicity, and Fruition which is most un of all to be defired. In every Sin, a man does the that afterifling Thing, in Jer. 2. 12. To Forfake be the Fountain of Living Waters, and bew out cifterns th that

tha iud bri the mo

the tio fpe

Sim

that can bold no water. Now, Syrs, Think, and judge, and fay, Whether an Immortal Soul, can bring upon it felf a greater mifery. Yea, and the more of Siw any man doth commit, the more of mifery does belong unto that man; and the more of Wrath will God at the last proportion out unto him." The Sinner is, as the Bible fpeaks, Heaping up Wrath; and by every New Sm, he adds unto that Heap, which being Fired be by the Breath of God, shall scorch and scald a upon him, throughout Eternal Ages. The Waned ges of Sim is Death; and the more Sin that any is man hath done, the more of Wages, and of Burning ings, and of Torments, will belong unto that ner man for ever. There are also Degrees of Sin; es: the Book of Truth informs us, that there are ark- fome Greater Abominations; and fome Sins have arce more of misery in them, than others have. Some n, a Sins bring more of Blemish on the Names of. ced, men, and more of Bindness, and Bondage, and are Horror on their Minds. "There are Miscarriages, come that bring more of Confusion with them, and we that more confound men in all their Interests. very It may be, they are miscarriages, that render nere men presently and grievously obnoxious to the and Referements of the Societies which they belong most unto, and that bring Confures and Rums upon does the obnoxious. I have read of a Judge, who rsake being to punish a man for Drunkenness, ordered ferns that the man should be Drunk over again: He judged

u is fic

bn

that

judged it seems, That the Crime it felf was its own punishment, a man could not be worse punished than by being Lest unto such a Beastly Crime: [and have I not wrong'd the Beastly Crime: [and have I not wrong'd the Beastly in calling it so: The Beasts affect it not!] Indeed the very Pagans themselves have seen cause to say, Sceleris in Scelere Supplicium. Sin is its own plague. He that lays all these things together, will be convinced of This, Lord, Thou dost never punish our Sin more Terribly, than by Leaving us to Sin yet more against thee!

Conclusion IV.

The Punishment of Sin, does ever proceed from the Bob, that is offended by Sin; though Sin it felf do not fo. A Reprodute mind is not made by that God, who is Goodness it felf, and who alwayes made all Things very good: And yet this Good God may order the Effects of a Reprobate mind, for to be the punishments of those that have done Evil before Him. We are wifely to Dillinguish, between Sin, as it is a Crime, and as it may be the Punishment of a Crime. Now, according to this Distinction, we are certain, That God cannot be the Author of Sin: Ulfor peccati non est Ambor peccati. The Jefunes and Arminians, that Revile us, for Holding that Refolve to Revile: The Lord Rebuke them! No, We all Agree to fay, He that cannot Look on Iniquity,

in bunishing of Alle, with Sin. 13

Iniquity, will not Make Iniquity; He that Have all the Workers of Iniquity, cannot Himfelf Work Iniquity. The God that cannot Lye, cannot in a ny thing Decline, from His own Eternal Rule of Right, nor Incline any of us to Decline from that Rale. Are Sinners given over by God? Never fo, but that at, the same time it may be faid of them, as in Epb. 4. 19. They have given themfolves over unto Wickedness. Hence is that caution, in Jam. 1.13, 14. Let no man fa, when he is Tempted, I am I empted of God; for God cannot be Tempted with Evil, neither Tempteth He day man; But every man is Tempted, when he is drawn away of his own Luft, and Entired. But theh we are also certain, That there is no punishmet of Sin, but what comes from God. God Ac as a Judge, in the punishment of Sin; yea, the are Postive Acts of God about it : It is a Flower of His Crown, in Pfal. 94. 1. O Lord : God 7 whom Vengeance belongeth. The Revenging of St is from God; from the Throne of God, from the Hand of God, and not without fome At o the Great God, iffue out all those Revenged which tellify against the Sim of men.

Conclusion. V.

The Man of God, in bringing about, the Pan ishment of one Sin with another, are infinitely Biameless, but marvellously Farine. There are fever

its pually, in

wn her,

even is to

ceed ough not and And of a hole vile-

ime, ime. cer-Ul-

wites that they

No,

aity.

feveral Holy Alls of the Thrice Holy God, in giving a Sinful man up unto a Reprobate Mind. When God Punishes one Sin, with leaving a man to Another, tis by doing that Stupendous Thing, whereof we often Read in His Word; Namely, The Darbening of the Deart in such a man. But how is this brought about? Some have conceived, That this was one of the Unutterable Things, heard by our Apostle-Paul, when he was Caught up to the Third Heaven; Tis very sure, no man on Earth, can fully Utter this Tremendous Operation of God.

30

ha

w

cei

m

m

et

I

LCI

b

C

V

-

1

In general; We all Agree, with Auftin, That God Hardens not the Hears of any man, or gives him up to a Reproduce Mind, Infundendo Malstiom, or, by Intuling of Sin, into his Heart: bus He rather does it, Non infundendo Gratiam, or, by

not Infusing of Grace.

Lecus more particularly, take up these Appre-

hensions Concerning it.

I The Original Sin, which man hath Depraved himself withal, contains in it, an hideous and hellish Disposition to Every Sin whatsoever. Besides our Actual Sins, which are Numberless, we have within us, an Original Sin which is indeed, the Original of them all. Of this, do some understand, what they so Read, in Plal. 90.

3. Thou bast set our Secret in the light of thy Countenance; even that Sin, that is of all the most Secret;

THE SHE STATE Scenes; the Original Sie defiling of our Hearts within us. However, of this most plainly, we have that Confession, in Plat. 51. 5. Bebold, I was shapen in Iniguity, and in fin did my Mother conceive me. Our First Parents, whom God justly made the Representatives of all mankind, were made Mutable; and it was no Unjult a hing in the God of Heaven to make them thus Mutable: Immutability is the prerogative of God alone, These our Parents being thus Mutable, abused the Liberty of their own will and by Sinning again(t God, they brought a Pravity upon their Natures This Pravity is with all possible Equity unavoida bly derived unto Us, their Children; who accordingly bring Viciens Natures into the World with us. Now, in this Original Sin of our Natures, there are the Seeds of all the Wickedness Imaginable. We are told, in Matth. 18.19.100 of the Heart proceed Evil Thoughts, Murders, Adulteries, Fornications, Thefts, False Witness, Blasphe mies. But we are fure, There comes nothing out of the Vessel, which was not first in the Vessel. Truly, This Evil Figurest (as the Jews call it) in the Heart, is perpetually Forging of Wickedness, and it naturally carries us to all the villanies which a wicked world was ever defaced wishal. When you have brought in (if you can do it) a Ca. talogue, of all the monftrous Enormities, that have been drying this World for the Fires of the Last Conflagration, Thon let me lay, In my Heart,

ind.

ing, iely,

able

was ure, en-

hat ives liti-

bus

re-

Dé-

nch

do

by

1 3

16 The Dreabini Julice of Gob,
Heart, and in thy Heart, there is a woful Disposition
to all of those Enormities!

11 If God should not by His Grace, Restrain the Rage of Original Sin, in the Hearts of Men. they would foon rush upon the most Outrages ous Ampirties in the World. As it was fald, in Plat. 76. 10. Surely the wrath of man shall profe thee, the Remainder of that wrath fault then Re-Strain: So may we lay, Surely the Rage of Sin is permitted by God, fo far as His praise may be fetched out of it; but the Remainder of that Rage He Re-Stains mast gloriously. The Restraints of Grace upon the childrensof men are Wonderful. Upon Some there are the Refraints of Special Grace. There is a principle of Santing howred from on High into their Hearts's and Original Sin 15 powe tally mortified by that principle. Hence the persons under those Restraints, heartily Hare Sin, and Loath Sin, & will not freely commit any known Sin; but fay, as in Gen. 29.9. How can I do this great wickedness, and Sin against God? Upon Others, there are only the Reftraints of Common Grace. There is a Confesence in them; and though that light within be for Darkened, that it it not a fusicient guide unto Life, yet this Light shows men many Fair Things, and Like a Fire, it flathes Fiery Rebukes upon them, if they do not those things. This Confeience is a curious Engine, whereby God, the Supreme Governour der or 7

mar Del bou

not fom

may Bran

Brai fuch be

Gra Bra

trao hoo this

me i

on i

Day

Bri

Than

in punifying of Sin, with Sin. 19 vernoun of the World, keeps the World in Or-Men would be to many French Dragooms, der. or Turkin Pyrates one upon another, il it were not for this Check from God upon them. man would foon Murder his Father & Mother, Destroy his own Wife, and Debauch his Neighbours, Blatcheme God, and Fire the Town, & Run a muck among the people, if God should not Lay upon him Refraints of Confaience, (and some surther, of Interest,) and say, as in Gen.20. 6. I witheld thee from simming against me. Men may fay, Like Hazael, when they hear of any Brandeable Action, Am I a Dog, that I fould do Such a Thing? But every man of us all would be a Dog; and a Devil too, if the Refraints of Grace were taken off. The Devout Martys Bradford therefore, when he heard of any, Exe traordinary Sin perpetrated in the Neighbours hood, would imite his own Hearr, and day, In this Heart of mine; is that which would forn be tray me into the same Sin, if God should Leave me to my felf! And such was the Speech of the Ancient on such an occasion, Ille Heri, Tu stadie, Ere Cras: It he Sin'u Tefferday, and if Thou Sin To Day, I am as Likely to Sin To merrow : 10 500

DO NOT THE REAL PROPERTY.

n

n,

23

ď,

je

4-

15

2

6

ce

p-

·8.

m'

CO

te

ny

13

of

n s

his

if

3

10-

ur

brains, or Bithology from Einful observations, which He never sowed them is and They're they Sin, most horribly, enormously, B prodigiously.

prodigiously. There are Venemous Pires, as one may call them, in the Souls of men; The Grace ... I of God, keeps under those Fires, with Heaven- to't ly Chain upon them : If men ftir up their own Pro Sin. till He Remove thele Chains, those Fires will break forth, and botch out, and womit up and Affronts to Heaven, Like to many Flaming was Mountains; men will be all over Ser on Fire of Col Hell immediately. 'Tis very fure, That God that may Deny to men, the Grace which He never Des Ow'd then. God never oblig'd Himfelf unto any Unregenerate man, to bestow the Influences of His Grace upon that man. And, if this Grace have been Despifed, and Rejected, and Reborled against, how much more unexceptionable does it still become, for the Soveraign Lord of all, to ferbeat beltowing of it? In this point we are Silbuced, from Rom. 9. 14,15. What fhall we fay then? Is there unrighteousness with God? God Forbid. For He fays, I will have merey, on whom I will have merey. To Ly at the Foot of the Soveraign God, with an Humble Silence. under His Uncontrouleable Irrefisible Will, is an Estential part of that Humiliation, without which, soman hall fee the Lord. Now if the Grace of God, be not granted unto Sinful men, what piece of Sinfulness will they flick at? At Natifal all T Should the Dans of Referenting Grace be taken down, a devotring Flood of Sin, will prefendly carry all before it. Courtied Mo. Chaom one of migit out

Der,

Cap

Spo

Oppoint t

Opp

10 C

ono

dret

Burn and

1 41

rous

affu

Thi

(balt

nity

The

nece

thou

16

25

TE of

bt

er i to

nnis

bg

n-

rd

nt

all

45

015

of

ce,

is

riff

ice. IV. When the Panifoment of Sin with Sin, is h- to be brought about, the Sinless and Sporless m Providence of God, often prefents unto the Sinner, those Objects, which are the Occasions up and Incentives of his Falling into Sin. It was by the Spotles Providence of God, that the Golden Wedge came in the way of Achan, and that the Charming Lady came in the fight of Devid: And now, what needed any more to Captivate the Forfakes of the Lord? We fay, 'Tis Opportunity that makes a Thief: God, in His most Spotles Previdence, gives to many a Sinner, an Opportunity, to Exert the Lufts that are Nefted in him; and there needs no more than fuch an Opportunity, for art Heart abandoned by Heaven, to conceive Sin, and bring forth Death. A man once, who did not know his own Heart, wondred when it was told him, That he should Burn Cities, and Kill People, and Brain Children and Rip up Women with Child: Thought he I am fure, I ban't on Heart for to do fuch Barbayour Things! Now the Prophet, that he might out affure this man, of his Living to Do all thefe he Things, only fays to him, 2 King. 8 12. Then n, halt be King : q d Thou hak have an Opported At miry to do all of this; There needs no more ! 333 The Miltres of a Pamily, Lets what Plate is, necessary, be commonly used about the Hause, though a Thievilli Servant will Steaf that Plate,

and Smart for doing to Cod, in His most Unblemishable Providence, gives a Chester, angain Opportunity to Deficial his Neighbours: & gives the way a Drunkard, an Opportunity to fee the Wine give its colour in the Cup: and gives a Wanton, an Opportunity to Court his Miltreffes. There rieeds in moment, to Take such a prepared Heart, as the life in the colour fitting. poor Sinnersis: The Sparks are no fooner firmes and but the Tynder takes immediately. and and senis receiv

V. There is nothing that more Entraps a Single mer, in the punification of Sin with Sin, than the period being being being being being being ordering of God, that this Trap is laid for unof the ordering of God, that this Trap is that they do not the ordering of God, that this Trap is that they do not the ordering of God, that they do not the ordering of God, that this Trap is that they do not the ordering of God, that they do not the ordering of God, that this Trap is that they do not the ordering of God, th godly men. The Sin of men, is, that they do after not themselves Personally, and Seriously, and Seriously, and Christ, and Walk in His Blessed wayes, according to His Covenans. Now, God will Panish this their Sin, by giving them up unto more San, and unto Obstinacy in all their Sin. How is it accomplished Man are very feady to take up their Opinion of a Way, from the Character of them who walk in that way. But there will alwayes be persons of a Bad Character & Carriage, among those, who profess the Christian when the Sin way of Triats. And So Carriage, among those, who profess the Christian when Religion, which is the way of Truth. And So Scand there follows that mischiet, in 2 Per. 2 2 Ref. falls that of them the way of Truth hall be Epst Jokes that God

in dipathing Sin, with Sin. in Dimithing Sin, with Sin.

Men take up unrealonable prejudices against the way of Irnit, and so they go on in the way of Sin intil they say. Now, God Orders it, that they first but I things Do fall out, as they must fall out, our imgosity people shall be acquainted with them. David, a professor of the may of Irnit, and a very Scandalous Thing, upon which he received that Admonition, By this Deed, then bast tions great Occasion unto the Enemies of the Lord to Biaspheme. Now, the Lord has Ordered the Recording of This Deed, that men for the Sin of being the Enemies of the Lord, may be given up anto their Blasphemies. We find, in the writings of the Ancients, that about a Thousand years after this, namely, in the primitive Times of Christianity, many Pagans, would not be Christians, and made this plea found: The Christians tell us, that their Christianity, is a thing much better than what we profes: but it can't be as they say: for one David, was one of their greatest Saints, and by their own Confesson, this David, was one who did as Damuable Things, as could be done by amortal man to Oh! Lamentable Wretchednes! [compare, Ezek. 26. 20. with Rom. 2.23, 24.] Sometimes, when a multitude of Sinners must be Given up to Sin, God Orders it, that they strall see the Men take up unreatonable prejudices against Schidalous Immoralities, that they strall see the Schidalous Immoralities, that some Eminent Man falls into a Sin, for which the Displeasure of God, that fell into a Sin, for which the Displeasure of God brought a very Tragical Thing upon him.

An

The Dreadful Julice of God. An ungodly man, who before this, had some A we upon him from the words of that Minister. Taw the Tragedy: And now, what followed? We read, in i King. 13.33. After this Ching. Jerobeam Returned not from his Evil way. there are Strict pretenders to Godlines, that fall into Sins, which give Scandals to the Neighbourhood: The Neighbours, that were through their own Sinfulness, before this, not well-Established in Godliness, After this Ching, they cast off all Regards of Picty, and become very Impious. I have read of one, forely Tempted anto Atheifm, who gave this doleful Account of it; I Live under a Minister that will Preach Good Sermons, but his Conversation is quite Contrary to bis Preaching: He is a Lascivious Wretch; and therefore fince be does not Believe; that there is a God, it makes me suspect, whether there be one or no. Thus, the Great God, fets a Cup of Poison, betgre ungodly men, who have fleighted the Waters of Life: The Sin of a Scandalous Example, is a Cup of Poisson set before them: They Take it, and Swell, and Burft, with Enmity against God, & perish in their Enn.ity.

He Sie

De

Me

Pe

the

Di

is,

th

SI

2

di

VI. An Offended God, sometimes for Sin, gives men up to a Singular Energy of Satan; and Then! Then they go on to Sin, with a very Satanical Fury. There's many a Projectel's Heart, many a Slothful Heart, many a Covereous Heart, many

in punishing Sin, with Sin. many a Melicious Heart, many a Lescivious. Heart, many an Heart inordinately let upon Sie, after means used for the Cure of it. Devit loes this Heart, and puts in, as it were, a Memorial defiring, That he may take a fuller pofsession of that woful Heart. The Righteous God permits it; and it is a Righteons Thing with Him to permit it. God will no longer Defend the Soul of the Sinner from the Efficacy of the Divil. And now, what follows? The Sinner is, Led Captive by the Devil at his will. alas, what won't mendo, when the Devil is in them ! As we read, in I King. 22. 22. There same forth's Spitit, and he faid, I will go forth and I will be a Lying Spirit: ... And the Lord faid, Thou Malt persuade him, and prevail also: Go forth, o Thus, the Devils; They fland ready to Go forth, and be, one of them, a Lying Spirit, another of them, a Senfual Spirit, another of them, a Profine Spirit, in the Hearts of them, that are given over by God : God faves, Do, Go, Tow shalt prevail against that miserable Sinner. is a prodigious Instance of this Thing in profane Swearers. When they have used themselves to Swear Prefamely, fome Devil takes that possission of their Tongues, that they Belch our Hellith Oaths continually, and Swear fo commonly, that they know not how to speak without it. What Vile Things did Judas perpetrate, when as it faid, in Joh. 13.27. Satan Entred into bim : And

BA

Anania

ローストリ

.

r

1

1

ş

of the stille littless at 1808. Ananias, when, as it is faid, in Act. 5. 2. Satan filed his Heart & Even & Peter, a Child of God, may, do very Griminal, Things, when Sifted by a Devil: The presence of a Silly Daniel, another wretchedly Entangles him. How much more, will one that is a Child of the Devil, be most heinoully Griminal, when he is given up to do the Lutte of his Father I., But under this Diabolical. Pollellien, there is no property of the Devel, more commonly to be noted than that of his being An Unclean Spirit. An Unclean Spirit often Seizes the Heart of a man, that hath Invited him. And that Heart, then bocomes an Oven, that ha's the. Fire of Hest, upon every Temptation glowing in it: The Vile Affections of Uncleannels, do then Shake off their Bridles: The Beath is by some Devil Sparr'd on to Exceptionces that cannot be imagined: When the Spirit of Uncleanues, hath taken the Sinner, its very Rare, Selomon law Scarce One of a Thousand. I that they Stop, till they be run down into the Deep, of Percition. With their Brether mi, cr send their age dans of

VII. One very usual way, wherein, Gougest men up to a Reproduce Mind is by leaving them to the Delutions of an Arrantions where and Suffering them to take up life Opinions, that Suit their Vile Affections. We read of some Sinners, here. That they become vain in their Imaginations and their Foolish Heart is Darkned. And thus, we read

Received for fact of legularity

himfor Falfa Enlig Hay mind He di than

than

Strong Inique to hook

dhan will the: I pology

Mini an II fally that

and and

in purpoper sinchair sinc read of lome in 2 Thef 2 10, 11, 12. The Received not the Love of the Truth, that they might be faced : For this canfe, God fall fend then Strong Delusion, that shey should believe a Lye, that they all might be Danmed. Fallen man, is a Creamie full of Ignorance : His Fall ha's wounded his Intellequals: He is more prone to Vain Thought. than to Right ones : Leave this Weld Af Cols unid himself, and he'l rush Head Strong into every False way of If God, the Father of Lights, do not Enlighten, we shall fee nothing aright . But He witholds, His Enlightning Influences, from the minds of chose, who do now Love the Trank, which He halogiven them: The Powers of Darking then det in sandarken them, with Strong Delafons They are Rimded by the God of this World ? And Strong Delufinuido certainly lead men to Strange Iniquitable Yea, imetities God gives men over to fuch from Delugious, that they will count the most bloody iddinders, to be a Good Service to Heavenge they will count the most Nicolaisan Abanatiets, to be buplindeent Recreations they will place for no less Crimes, than the bis which the Impudent Inion Cardinal, published an A pology and Van Becomium. What a Reprobate Mind is there in those men, that can Reverence an Incarnete Devil at Rome, as if he were an infelible Vicer, of Christ, and a God upon Earth and that can odniorm to all the Extravagant Polly and Madrick of Popery? All Europe did to two HunHundred years ago, and more than Half

th

W

tq

ON

th

th

の及けれど

b

9

000

Hundred years ago, and more than Half Europe do fo, to this Day ! God ha's given men over to fuch a Strong Delusion, to Punish them for their not Loving the Truth of the Lord Jesus Christ. What a Reprobate Mind, is there in those men, that can reckon such a foolish and such a Filthy Whore mafter, as that Impostor Mahomet, for the great Prophet of God, and receive such a Voi lumn of abominable Non sense as the Aleeran, for the Book of Life? The Three Greatest Emperours upon Earth, do it, at this day; and mighty Empires, and Kingdomes do it! God ha's given men over to fuch a Strong Delasion, to punish them, for their not Loving the Pruth of the Lord Jelus Christ. What a Reproduce Mind is there in those men, who look upon the poor feeble ruin'd Conference, the Remainder of an Excufing and a Condemning Principle in Fallon man, to be The Christ of God; and who make the whole Gelpel of Christ, nothing but an Allegory of this poor Conscience; and who dream, that when this Proud Wicked Conscience is become so unlaithful as to Cease Accusing of them for Sin, they are then Free from Sin? More than an Hundred Thousand in the English Nation, fince our Time have done fo! Tis because a Jealous God, will Punish men, for their Slighting of His Precions Christ, and not living in the Love of the Truth But, Ab, Lord, What wile shou do to Nations, wherein there is to be found after all,

in punithing of Sin, with Sin. a more Horrible Thing! The Revelation of the Christian Religion, is the most Glorious Favour, that ever the God of Heaven Enriched the World withal: And there is as full Demonstration given, to the Christian Religion, as there is for the Being of a God : It is impossible for any thing to be more fully Demonstrated than This, That our Bleffed Jefus is the Redeamer of the World, and that He is Risen from the Dead. And yet there is a Generation of Sinful men, of late horribly multiplyed in the English Nation, who Deride all this Reveled Religion, and Blafpheme the Glorious Lord of it. Whence is this? Truly, 'Tie from the Dreadful Vengeance of God, upon this Generation, for their Disobedience unto His Hely-Raligion. By the late Reigns, that made more than Three Kingdomes to Sin, 'tis Incredible how much Vier got head in the Kingdomes : Vice, which is ever contrary to, and Condemped by, the Holy Religion of our Lord. Men that were called, Christians, would give themselves over, to that Vice, which was not allowed among. the Sober Pagans themselves: and now God ha's. given them over, to shake off the very Name. of Christians. Men have Rebelled against the Oracles of our Lord Jeju. Christ; and now they abandon those Heavenly Oracles, to fet up wretched Stuff, which they call, The Oracles of Reason. There is the Vengeance of God in this Thing, to Ripen the Nation for an Amazing Storm, that

et

eir

A.

m,

py

10

o:

an,

m-

nd

od

tó

of

or

Ex.

en,

the

XY

hat

me

for

narr

nos

ous

His

the

to

all

that will doubtless break upon it, ere this Gines

It is an awrul passage, which I find in the Wiftings of a Learned Person, of the English Narion, who hath sometimes Preached in that

very Pulpic, where I am now Standing.

The Hydra of Social anim, hath not only shifted, but mortally Stung many a Soul laboration, Hungarian, Transformation, and British Churches; and I could heartly white it had never Swim after Pelagini, discount the British Sea's, with whole Folia by about its Neck, to lay its Poilonous Eggs, in our Seminaries. The Lord speedily Cruffs them in pieces, that they may never hatell into flery fiving Serpents, to provoke the Lord unto Venggance. What Country in Europe hath Sweltred under more Tearing Scottings, bitter Staff Confusions, and Convullions, and dreadfold Shakings, that Poland, when it had its first vent and patronage? And how far the Billies Lion, hath had his Nails pared, and his Leetin knock if out, by that Hammer of the Ward, in Europe, since the Publication of the Billion of the Billion of the Poland with both They and We did senoutly lay to Heart.

[Thus Mr. S Liv.]

But what may now be fear'd, for the Fate of England, where Spendanifus hath not only been prevailing horribly, but also been advancing

into

To:

for.

WELL

wh

take

Wh

RO.

Con

Go

ef

into Deife, which Denies the only Lord Gail, enten our Lord Jefus Chrift, with a yet more horrible Degree of Blasphamy!

Hus you have seen the Holy methods of God, in Profiling of Sin with Sin: Yea, you have at shift very moment before you, a Tragical and Amazing Instance of His doing for That mans bleart is all Adamans, and a very Reprobate Mind indeed is in that man, who is not now inquisitive, How to prevent for directly a Punishment. It is Time for us, to take into our Thoughts,

The Second CASE

10.3.11

1

Mont course we are to take, that the Great God, may not make our being less unto more Sin, the direful Punishment of our Sin ?

That we may Escape this Tremendous Vengeance of God, Sirs, Let its attend unto the Compels of Heaven, that are now to be for betore us.

I. Let us not be of fuch a Repolate Mind as to Effect it a Small Ching, for the Great God once to give an over, know the Pinglimum of Sin, with Sin. Confider, with a Transhing Saul Confider the Deplorable and block of them who

THE LEFEDINI BURES OF MOD. who are under the fore Punishment, of Sin with Sin : There never was a Sover Panishment! Never did any Rapid Peals of Thunder, carry fuch Alarums of Death with them, as those, in Rev. 22. 14. He that is unjuft, Let bim be unjuft fill; and be that is Foltby Let bim be Filtby fill. Never does the Curie of God more Itefully Thunderstrike a Sinner, than when it Pimifies him for one Injustice by leaving him to another, and when it Punishes him for one Filthiness by leaving him to another. Other Afflictive Dispenfations of God, may be Patherly Castigations \$ But when Sin is Punished with Sin, this looks hore ribly Vindictive. When the wife man speaks of mens being left unto the Sinful Folly of Uneleanness, he sayes, in Prov. 22. 14. He that is Abborred of the Lord shall fall therein. And when the Heavenly Pfalmilt, speaks of mens being left unto the Sin of Coverevulness and Eartblymindedness, he sayes, in Psal. 10. 2. That man, the Lord Abbors bim. Truly, when a man is given over to Sin, it carries this fearful Alpect with it; it looks as if such a man were under the Abborrence of the Lord! I tell you, Sirs, and it is a dreadful Thing that I am going to tell you s This, or being Left wise Sin for Sin, 'tis a Punishment for a Devil. The very Devils are punished by being left unto the Sin, that augments the Chamis of Black Darkings for ever noon them. Those forlors mep, that are left are Sign WAO

Sim in f upo Thi one will bett to ter. thai mai dias and mon fhal is w Rep

of o

Rep

But

Way

Off

·U

in punishing Din, with Din. Sim for Sin, have the Black Chains of Darkness, in some fort, like those of the very Devis laid upon their Souls. Oh! Tremble, when you Think on't! Mark what I say; There is not one Regenerate Soul among you all, but what will readily own the Truth of This: A man had better have his Eges put out, than be given over to a Penal Blindness of Heart. A man had better ly growing under the dolours of the Stone, than be given over to an Heart of Stond A man had better be a Captive to Africans or Indians, than be given over, to the Dominion of Sin, and be a Bond lave of Luft, a Vallal of Manmon, and Led Captive by Satan at his will. What shall I say ? To be given up unto Vile Affections, is worse than to be given up unto the most Vie Reproaches. Man, Thou art given over to a Reprobate Mind, if thou art not thus perswaded. But for a man to be thus perswaded, is one way to Escape this Terror of the Lord.

II. Let us not Refuse the Offered Grace of our Lord Jesus Christ in the Gospel, to deliver us from all Sin, and from all the Punishment of our Sin.

Syrs, The Lord JESUS CHRIST, who Saves His People from their Sins, do's in His Golpel, [The Golpel of your Salvation!] make you an Offer of His Great Salvation. One Thing in the Salvation of the Lord Jesus Christ, is, The Perdon

النائل،

8

í

5

S

t

r

1

1

A

8

nó

of all your Former Sin, through the Blood of that Son of God, which, (because is the Blood of the Son of God!) Cleanfer from all Sin. And when He gives the Pardon of Sin, He also therewith gives a Power against it, and that Bletting of the New Covenant, Sin shall not be be Delivered from Falling into Sin, is, To get into that New Covenant, by a Real, and Cordial, and Thankful Acceptance of the Salvation, which is offered tinto us, on the Terms thereof.

We read it Three Times noted concerning Pharaob, That he Hardened his own Heart : But then it follows no less than Seven Times upon it. That the Lord Hardened the Heart of Pharaob. Att, milerable Unregenerates; The Spirit of the Lord Jesus Christ, with His Righteouspess, is Tendred unto your Acceptance, even that Spirit whose office 'ris, to Preserve your subole Spirit, and Soul, and Body, Blameless unto His Coming. If you Harden your own Hearts, against the cals of the Gospel, to Accept of this Grace, I wil come to This, that the Lord will Harden your Hearts . And, when the Lord thalf Harden your, Hearts, alas, you'l be given over to Sin, and Wrath unto the uttermost. We read of Some in & Thes. 2 10, 11. Because they Received not the Love of the Truth, that they might be Saved; For this cause, God fhall find them Strong Delufton. Sinners, it you don't Receive the Grave of the Lord Jelus Christ,

Chril For . sk lay y will t Chris of H culate is one Tis 7 who when They Since of Ch enter tutt. It fha Sims, awfu you, offer

mon

people

Shall

Ever

rit m

in the

by C

rable all fl Christ, propounded in the Truth of the Gospel, For this cause God will send you from Confusion, and

For this cause God will send you frong Confusion, and lay you under Strong Fetters of Sin, your Bonds will be made Strong forever! The Lord Jefus Christ from Heaven, makes a wondrous Offer of His Grace unto as. ... But before I do Articulate, that Gracious and Wondrous offer, there is one Solemn Advice that must be given you. Tis This; The Devils of Hell, doubless observe who Confents to the Motions of Heaven; and where they observe an Heart that Confents not, They, They, ! lay a claim to that would Heart. Since that Heart, won't have a Christ, and the Spirit of Christ, Say those wretched Devourers, Let us enter into that Heart, and have it, and bold it for ever. The Formidable wrath of God, fayes, It shall be fo ! And then, Oh ! what Sine, what Sins, are the poor Sinners left unto! After this awful Admonition, I am now to propound unto you, the offer of the Lord Joins Christ! are offer, which I would preface with the All-Summoning Words of Micejab, Hearkes O all ye people every one of you: Ti's This; Pershing Soul! Shall I Reconcile thee to God, and Furnish thee weth Everlasting Righteonsness ? And shall my Holy Spiris now saha Poffessen of thee, and Subdue Iniquity in thes & preserve thee from Iniquity, and Guide thee by Counsel, and Bring thee to Glary? Confent miserable Soul, Confest! and thou fal's be Saved from all thy miseries. And now, Take the Warning

of God Me Dreablul Julifice of Bob, of God Me your hearts do not Readily, Thankfully, Sincerely Accept this Grace of the Lord Jelus Christ, no man can say, what Smyou may be lest unto a You have no Assurance, but that you shall Sin Extravagantly, Sin Imperitently, yea, Sin unpardonably. This for this Cause, That I can foretel, in places where the light of the Gospel, now shines brightest among us, We shall see breaking out the most incredible Efforts and Furies of Wickedness.

But under the dread of this, O Soul in peril, do Thou to Day, Hear the Voice of God, in His Golpel! that thou mayest not be Hardened in Sin,

and punified with it.

our selves, see our Drangers to be preserved from Sin, and not punished with Sin, be Daily, be Hearty, be full of Agony. Is there any one person here, who dares pretend, That he is his own Keeper? I hope, Not one. Be not self confident. Say not, I shall never fall into such or such gross Abuninations. Man, my heart Akes to hear thee say to: There is no Sin more certainly, and more signally punished with Sin, then this valid self confidence. God punished it, in Parr with a Full, that broke all his boxes for him. No, when we self.

fee minus, Graam ture protinus to to the total

Eyes that Pra

ma

Pía

and ged prod a G Rece ged

be in with with Del

Got post

fee Maletactors in chains, or hear of the most Criminal & Capital offences committed, it becomes us, most fensibly to confess, Lord, it is from thy Grace, the Free Grace, thy Rich Grace alone, that I am not in the circumstances, of those Doleful creatures! Being therefore very jealous of our own propensity to Sin, let us, make that Prayer continually, in Psal. 119. 133. Lord, Order my steps in thy word, and let not any lniquity have Dominion

t

,

.

1

C

n

0

2

is

1-

or

es

of

136

g-

ac'

20

over me. Make that Prayer continually, in Pial. 13: 3,4. O Lord my God, Lighten mine

Eyes, least I sleep the sleep of Death, least mine E-mies say. I have prevailed against him, and those that trouble me, Rejoyce when I am moved.

Christians, you are not now urged unto that Prayer, Lord, give me not poverty! Because, you may be poor in this world, and yet, Rich in Faith, and Heires of a Kingdom You are not now urged unto that prayer, Lord, Remove from me Repreach and Contempt ! Because you may be made: a Gazing flock by Reprodubes, and yet have a great Recompense of Reward after all. Non are you urged unto that Prayer, I wish I may prosper, and be in Health! Because you may be Troubled with often Infirmities, and yet have a Sound Heart within you. But you are urged unto Prayer to be Delivered from Sing even to be preferred from the evil because there is the Bitterest Indignation of God in That. Oh! make this Properly with all possible Pervency and Ageny, Land, Land! with-

frett.

ever beforement give me not over to fall into Sin he gainst thei : Oh! Do not leave me to Distonour thy Gloriaur Name, I pray thee, I pray thee! Yea, let your Prayer to this purpose, be assiduous and incessance and worderfully Importunate.

W. Let us ramine our felves with fincere Impaniality and humble Sincerity, whether we are not A ready Fatter into tome Sin, where in we assignified for Jome Former Sin. "Indeed this is one of the unhappy Symptomes usually arrending a Soul given up to Sin for Sin; That fuch a Souly is most unhappily Infensible of its own wretched circumstances. Of such tis faid in Rom. AI. 8. God bath given them the Spirit of Slumber. Tis perhaps an allusion, to those that are Buten with an Afp.; on which Bite they are Stupified, they Sinnber, they doze, they dy away in their Sempidity. Syrs, if a Stupidity be upon you while you are growing more and more Sight before the Lord, God is now fmiting of your with this Francendent Wretchedmels, of being Left unto Sin for Sin. Caution, Sulpicion, Feartuinels, & Self Examination, would basa speed prevention of this Wroschedness. Examine particularly ; Do you indulge no Sim, sepicia freedom do sou all fores of Injuries, &c Net won the your Lives leave off those Inpurious Micauingant A man is given sede to Sun for Say when he plainty does bimble differ by Tras

by Sifeek it, y bring nefs Com did

into altho know Soul

quity

a Grant upo

0

Sins onc is a Pro cou that

mo do eich

in vanishing of Sin, with Sin? by Sin, and yet lays, as in Prov. 22. 24. I will feek is yet upain. Many a man, Butdently fees it, yea, Feels it, That by his Drinkennes, he brings upon himfelf a Wo; That by his Uncleannels he gets unto himself a Wound; That his Vain Company ever ferves him, as the Thieves did the poor man Travelling from To rufalent to find yet the many is in, A Bond of Iniquity: he cannot forbear Sinning, any more than the poor Animal in the Woods, running into the mouth of the Balcinating Rustle Saule, although he tears, and Cries, and Stiricks, and knows that he runs into the Javior Death. Ah, Soul; That Sie feems now to be Armed with a Commission from God, thus to Hold whee, in fuch a Bonshof linquity. a Tis a Sin that 4s a Put nishment upon thee, as well a Sm; a Punishment upon thee, for thy not Repending of Since the

by

et

be

TE

er

d.

ed

Ir.

ch

m

ih

of

36

re

2-

be

br

i.

d-

n,

H

fi.

W,

80

n

10

y

Ot, Again; Do you need now Make dight of Sins, and choic, very attrictous Ones too, which once quere no tuch Light Matters with you a le is a Token of one Given sour to Sin, David once could have this Heart Smite him, for livile more, then an evil Glance of his Heart, but when he is Left union Sin for Sin, he deared Release, at the most hearthle distance in Those things that once would have Tertified your Souls, can you now do them without apy Three of Soul at all & Sins either of Committee, of One Ilds, that once

would

would have fet your Hearts, all on a light Fire with Anguist can you now allow from Day to Day, without any Anguisty Remorse of Heart about them? Then: There seems this Doom from God passed upon you. Let that Singul Heart be Hardened in Sin! And there is the Punishment of your Sin, in that very Sin. 1000 cet.

Syrs, If it be thus with you, 'tis time to look

about you.

But being thus fellen upon the Symptoms, of Sin punished with Sin, we will mention a few more of those Devely Symptoms. Particularly;

Are none of you unacdountably confirmed in your Sins under and after very great Afflictious? It was a Black Brand upon a man, whom God had Given over to Sin for Sin, in 2 Chron. 28. 22. In the Time of his Distress, did be Trespals yet more against the Lord. The Errand of our Afflictions, is, to Embitten Sin unto us, and Recover us out of Sin: All the Fruit should be, To take away our Sin. Well; Although tharp and fore Affidions have been upon you, do you continue as full of Sin, as you were before you were Afflicted? May that character be given of your A Fool bray'd in a Mortar, and yet bis Fadificefs not departing from bim? Does the Almighty complain concerning you, In vain bave I Smitten him, be Receives no Correction ? Obstinate Sinner; What? Art thou as Worldly, and as Properless, and as Profam, after all the Blows of God upon thee,

25

thu

Di

if

up

ha

pe

ve nil

775

00

in

ch

fa

24

Y

tel

4

T

14

1

. 1

as their wast before Truly, Sins that appear thus Incipeable, do seem special Effects of the Divine Wrath, upon the Souls of men; Man, if thou hadst not been Given up to the Sins thus upon thee, the Chief sements of God, one would have thought, might have Given de them. An Impenitent Thief on a Cross, is a Wretch Given over to Sin for Sin. There is no Repeated Impenitence, but what is pinistry; There is a Punishment as well as a Sin, in all persisted Impenitence.

to

2-

m

rt

mt

ok

of

W

j

n

n.

4

ır

d

ė

5

4

3

Mercover? Have none of you Fallen into Sins, that liave proved unhappy, and scandalous Oceasions, to the Falls of others? God was Giving over a People to Sin for Sin, when He Left them to that mifchief, in Ezek. 36. 20. They profamed my Holy Name, among the Heathen, whither they went; when they faid, Thefe are the people of ree Bord ! Sometimes a man is Left tinto Sins that others make Occasions for them to profa who Bully Mame of the Eord Jefus Christ. The Enomies of that Holy Bortl, [Alas, Are there which whoole ws !] have Occasions, by the Sins of tome given unto them, to fay, These are you Christians, Thefe are your Church Members, Thefe The But you that have by your Sim, giver confide for others to Sin, have more than a lie the Grassion to moun before the Lord. If Go had not been very Angry with you, for fome or Sim, He would never have Left you unto The

C 4

The Dreadful Julice of Gob. It is the faddest Intelicity, that can befal any man, to be a Stumbling of Iniquity unto those that are about him, and an Instrument of caufing others to Fall into Iniquity. Oh! how much better were it for a man to Dy, than to have those things fall out in his Life, that shall really wound the precious Name of the Lord Jesus Christ, and prejudice others against His Truths and Wayes and Interests! Better Dy immediately! Poor man, Have thy Sins put others upon Sinning? Art thou by thy Sine, an Example, and Incentive, of Siming? Oh, Read the hot Indignation of God against thee, in such Exposing Sins: They are a severe punishment from the Hand of God upon thee, for some other Sins, not yet enough confidered: Is it possible for a man to be more severely punished?

the

m

me

CO

Lo

077,

W

mi

ve

of

G

bu

at

in

wi

7710

W

ab

Q

ch

th

OU

So

In

*

F

do

A

in

Finally; It may be, a Spirit of Haired and Railing against the Faithful Ministers of the Lord Jesus Christ, hath Seized some among you. God hath given over a Sinsul man, to Sin, and Death, when he comes to say, about a Faithful Minister of God, in a King. 22. 3. As for that man, I hate him. There are many Ministers of the Lord Jesus Christ, whose whole Design and Business it is, to Glorify their Lord, and Edify I his people. There is not the worst Enemy they have in the World, but they Love that man, and would gladly Serve him either by Day or by Night. The very Consience of the

in punishing Sin, with Sin. makes that man to own, That these are Good men, and Love nothing fo much as to Do Good continually. Well, If fuch Ministers of the Lord Jesus Christ, were duely Held in Reputation, God would probably make their Ministry wonderfully profitable to you; their Ministry might vally Help your Fant, your Joy, your Bverlasting Salvation. Why then, are so many of you, given over, to Persecute the Servants of God with cruel Reproactes? If a Minister, do but his Duty, as he will answer it unto the Son at God, for the prevention of Sinful Mooftaffis in the Churches, Why must he be Bark'd at, with Names, that can't come out of a Christians mouth? If a Minister do but carefully and watchfully use his Opportunities, to be Serviceable, as knowing that he must give an Account, Or, If a Minister do but Preach with a Zeal that becomes the Oracles of God, Why must the Infamous Taverns ring with the most odfous Titles there Smok'd out upon him? Silly Souls, Can you do Us any Hurt, think you? Indeed you would, if you could: We Forgive you, with all our Hearts : Ob ! Our Rather, Our Father, Forgive them, for they know not wout they do! But alas, you Hurt your selves in all of this; And, Oh! it our Tears, the they were Tears of Blood, might but Save you, from thus Wronging of your coun Souls. In this your Sin, the Great

ye

1-

N

OH

d

is

1-

75

1-

e h

t

e

d

d

ı.

d

1

12 .

f

1

t

Great God is punishing of you: He Groes you over to all, of this Malignity, because of your Barrenness under our Ministry, have not been duely Entertained; and now God Leaving you, to a Raging and Foaming Madness against Us, may seem to say, Never shall that Ministry, or any other by of much Benefit, unto those miserable Souls; Thus will I punish them, for their getting so little Benefit beretofore! O consider of it.

V. Let the Sins of Unthastity be Loath'd by us, with a Peculiar Antiparby; because ordinarily there are more Sing that follow, to Punish them: Tis very Rarely otherwife. Unchast Perfons have this foretold concerning them, in Prov. c. 11, 14. They shall mourn at the last, and say, 1 wes absoft in all evil. Alas, If you wallow in the Nafty: Vices, and Puddles, of Unchaftity, God will give you over to be Almost all in Buil! There are Two Things, that frequently occur among One thing very Frequent is This; A perfon shae falls into One Act of Unchaftity, if they don't presently with Bleeding Souls fly to the Blood of the Lord for Pardon, they are usually lest unto another. Yea, and God punishes the Unclean, by giving them over, to proceed from one kind of Unchaftity unto another. First the young Wretch, confines his Wantagness anto himfelt alone; but he goes on to Formication, he goes

en unuishing Sim with Sin on to Adultery ; he goes on -- to netandons and flupendous Abominations, The Fire of Luft, becomes like the Fire of Hell, in the Oven of that Unchaft Soul; sis never quench'd, until God thall drench it in the Lake that burns with Fire and Brimefrome. And another Thing very Frequent is This? A Person abandoned upto the Sins of Unebaffity, is rarely brought unto Repentance; God punishes the Unclean, by giving them over to Eternal Obduration in their Unchesting Thefe are Sins, whereof tis faid, They take asset the Heart : The Bruitified Wretch that is Habi tuated thereinto, ha's me Heart for Chain, and Heart for Penicence, no House for Picty lefe unto him. Hence you shall feen That though Malefactors, have by an Unchaff life brought themfelves unto the very Gallows, the Fire of Last hath Baked sheir Hearts into fuch Infentible Hardness, and Seared them into such Insensibility, that pothing will work stoon them. . We have feet that they'l continue their Whoredomes in the very Prilon; televiligo out of the World with Zyes in their Mouths & you shall have almost as many Lyer from them as Tears : The Satisface's upon them, is the Amazement of all Spectasats. Whence is this? Tis the punishment of Sin wind Sin, in shofe, who as Eph. 4. 39. Being paft all Feeling, bave given themselves over unto Lasts vious ness so work all Uncleanness with Greedine (to sand in anna) In

704

our

of

iely

o a

nay

7 0-

uls :

ittle

by

rily

em :

rfons

1. 5.

y, 1

the

Gød

here

rong

per-

they

the

ually

the

rom

the

him-

ZOES

979

44 Che Drendent Julice of Got,

In fine. I Remember a Notable Stroke of the Syriack Interpreter, on that passage, in Plat 9.16: The wicked is fnared in the work of his own Hand; unto this purpose, In fenettute quando relinquitun Improbat, a Peccato, turpiter ad idem revocatur in Delideryi. An Old Sinner, who infread of leave ing Sa, hath had Son through Old Age leaving him, is yet in his Old Age again Enfwared with the Luft of his youth. And when 'tis faid, in Pfal. 2 1.6. Upon the Wiched, God fhat! Rain Snares ; I Remember fome of the Ancients make this glos upon it; Laquei funt Vetera Peccata (es enpidmes) iterum pradominantia; The Snares of the wicked, are their old Lufts again genting power over them: As the Poet complains of it, in a man of Fifty years Old, Intermissa Venus din Rarfus Bella moves Alas, how often do we fee God, thus leaving men, to Enfacring Unchastity.

If, all our Dayes, under the sense of the Single that we may not be Punished with New Single the Old ones. I will mention to you, a Dismatching, which hattebefore now, betalen a David himself. David seems to have a little Forgotten, that Humiliation, to which his Old Falls had obtliged him: And now, you'l quickly Hear of New Ones! New, as in a Chron. 21.1. Sates food up, and provoked David, to do a Thing, wherein a politive Commandment of God was neglected;

in punishing Sin, with Sin neglected; and, what a world of Milchief enfued upon it! Even Good men are somerimes left unto very Heart breaking Sins; Why? Because their Hearts, which were once Broken for the Lamentable Sins of their Youth, are grown Proud, and Vain, and carnal, and Corkish, and Frothy, and have lost the Tenderness, & Watchfulness, which they were once Humbled into. They too much loofe that Frame of Repentance for Old Sits, which they should mentain all their Dayes, and God leaves them to New Sim, that so their Old Wounds may Bleed afresh; and the work of Repensance be ducly Renewed in them. We shall now have those Lamentations from them, in Lam. 2. 19, 20' Remembring the Worms wood and the Gall; my Soul bats them fill in Remembrance, and is Humbled in me!

And there is another Observable Thing; here proper to be mentioned. The Sins of our Children, are in some regard our own. Let it be now Remembrance of our own Touthful Vanities. God will Remember against us the Sins of our Touth, by Leaving our Children, to Do in their Touth, as we did in ours. We Live to see our Children Lest unto those very Sins, which were the Insquities of our Heels, but the Sorrowful Remembrance whereof, we have too much Laid at our Heels; Tis for our doing so, that God leaves shem to act our Old Sins over again, and Revive in

14

ı

ıł

4

);

3,

in us the Sorrowful Remembrance of them, and bring our Gray Hairs with forrow to the Grave.

VII. Let us all take heed of Siming with Prefumption; for Sin is mostly and justly the punishment of all presumptuous Wickedness. not usually for Sine of Infirmity, that God fends this Horrendous Damnation upon a Sinner, To give bin up unto Sin; 'Tis for Sind of presumption, that is to lay, when men Sin, and Know that they Sin; Tis as we are here told, for Holding the Truth in Unrighteoufness; that is to fav, when men Know the Truth, and yet will Do Unrighter sufness. Hence was that Supplication and Expe-Station, in Pfal 19. 13. Keep back the Servant from presumptuous Sins; then shall I be Innocent from much Transgression . The Advice from Heiven, then to us all, is This; Do not Rebel against the Light: God will give us over to the Dark Influences of more Sin tor the punishment of fuch Rebelison.

you, that are Members of our Charebes, in the Fell Communion thereof, and Communicants at the Table of the Lord. Oh the Let all fuch be afraid of Living in any Open or Secret Course, of doing those Things, for which you know, that the Wrath of God comes upon the Children of Disobedience, Be mindful of it, Syrs; You Stand in an Hely Place: For You to allow your

in punishing Sin, with Sin-47 your felves in any Wickednels, Known to your selves, though perhaps to no body else, 'Tis an' High-banded presumption in you. If you don't Pray, both in your Families, and in your Retirements; If you are Gamesters, or Cheaters, or Fornicators, or Adulterers, or unaccountable Mifpenders of your precious Time at the Tavern You Sin with an High Hand, and God will give you up to Sin with an Hard Heart; That, That shall be the punishment of your presumptuous Impiety! It may be, some will go Recking Hot, upon the Gratifications of their Filthy Lufts, Either To or From, the Dreadful Sacrament of their Confusion at the Table of the Lord. Art Horrible Thing! Ye Atheiltical Wretches, I am verify perswaded, a Terrible God will Avenge Himfelf upon many of you, by Leaving you to some Further Sin, that shall bring you forth to be Confured, before all the Congregation; And after this, you shall be but Brands of Hell-fire, though spared a while, it may be to keep Stinking and Smoaking, in your Neighbourhood, for the Admonition of your Neighbours. Then, the Churches will fee the Flaming Sanctity, and the Sharp-Edg'd Omniscience, of the Lord Jesus Christ, when you are thus Led forth among the Workers of Iniquity. Hear, Hear the Charge of God! Oh, be afraid of being Simiers in Zion; Let Fearfulness of being Hyperises there, now fall upon your Souls.

And

nd

V.C.

uh

Tis

nds

To

ON.

ME

en en

pe-

ant

ent

81-

inst

ark

to

nts

DU LIGH

ns :

OUL

48 The Dreadin Julice of God,

1

713

C

1

And that this 'Advice, may reach to more, that are greatly concerned in it, I now further fay, Behold, how much you that have had a Religious Contation, are to be careful that you do not Irreligiously Sin against that Education. It may be Remark'd, That there are no greater Prodigies of Wickedness, and Scoffers and Haters of Religion, than many who have had a Religious Education : There is a Corruptio Optimi, in them; the most Generous Wine, produces the lowrest and sharpest Vinegar of Wickedness. They who in their Childhood were Instructed, and Inspected, and Corrected by their Pious Parents, do fometimes prove Impious Apostates. They Apostarize to Superstition, They Apostarize to Profamily. They Turn the verieft Villians on Earth and Firebrands of Hell; It may be faid of them, as it was about the Sons of that Eminent Minister of God, Old Eli, The Sin of the Young men is Great: At Last; they have that Epieaph upon their Graves, They Dy'd in Youth, and their Life was among the Unclean! Why. does this come to pass? Why, 'Tis the Irritated Vengeance of God upon them, for their Uniruitfulness under a Religious Education. They have made no Good Improvement of the Godly Precepts, and the Godly Pasterni, which they have had from their Godly Parents: And the God of Heaven Therefore to Forlakes them, that at Last, they are more Improved in

in punishing Sin, with Sit, 49, in Presumptuous Wickedness, than any other Young Men that Sin against Him. Hearken, my young Folks; Oh! Work out your own Salvation, with a Fear of becoming thus very Desolate.

re,

JOE

hat ion.

ter

igi-

in

the

eß.

ed.

Pa-

hey

Pro-

trib

em,

ung

pi-

utb,

hy.

mi-

beir

hey

the

hich

akes

red

in

VIII. Being Reproved for any Sm, Let us Hear the Reproof Suitably and Fruitfully, Left we be punished with another Sin, for our not Hearing of it. Many a man, in the way of Sin, meets with a Reproof, that stands Like an Angel with a Drawn Sword in his way: If the man will still rush on, God passes that Sentence of Death upon him, On let bim go! Let bim go on still in bis Trespasses! There are Parental Reproofs, There are Pastoral Reproofs, There are Fraternal Reproofs, There are Ecclesiastical Reproofs, and there are Providential Reproofs. Are we tallen under any of these Reproofs? O give an Obedient Ear, unto a Wife Reprover, and approve thy felf Wife, by a Reproof Entring into thee, more than an Hundred Stripes into a Fool Man, Let the Reprover of thy Sin, be like a Good Angel appearing to thee; and fay as David, when one Reproved him for his Raftmels, in I Sam. 29. 32. Bleffed be the Lord God, woich fent. thee this day to meet me. Beint Fretful at a Reproof, Like a Dog with a Thorn in his Foot, inapping and inarling at any one that goes to take it out; But be Thankful for a Re proof. Otherwise there will come this punish-

*3

meilt from God upon thee, That then shalt be Given over to more Sin, as one utterly Incorrigible : and as a Foolish one, who willbe no more Admonified. There was a man once, who taunted and Scoffed at a man of God, that Repreved his Offences; and that man of God faith unto him. in '2 Chron. 25. 16. I know that God ba's Determined to Defroy thee, because thou baft not Hearkened unto my Reproof. Is there now any man. Reproved for an Omission or a Commission, which the Great God is offended at? If the man do fleight all Regroofs, why may it not be faid, I know. That the Lord bath Determined to punish thee, with leaving thee to more Sin, for this shy Rebellion ? There is a word of God, that Falls like an Hot Thunderbolt from the Firmament of Heaven upon those that will not be Reproved ; in Prov. 29 1. He that being often Reproved, Hardens bis Neck, hait suddenly be Destroy a, and that without Remedy. How? Perhips, by being left unto for e Destructive Act of Sin, that thall bring upon hing an Excellen from the People of God, and render Litts iske water fpilt upon the Ground,

k

t

0

t

I

k

P

S

F

hVtl

0

Cul

n fe

37

ad profitable No ice, Entertain the Marnings, of fact as we have feer left unto Sins, that have at last brought tublick Shame upon them. We tell continuing ever now and then brought force, mong as, who in their Confessions acknow:

knowledge, what Sins they were, for which the Holy God left them unto the Groffer Sins, that have at last brought Ruin upon them. Those Confessions, what are they but so many Warnings trom God unto us all, to Hear and Fear, and beware of doing any such Dangerous Wickedness? In the Name of God, Sirs, Take these Warnings, lest we also be left unto the Sins, that have proved so Patal unto others.

I must now Report unto you, the Horrible Cries, that I have known uttered, by Detected Sinners, under the Loads of Publick Shame, in the

Hours of their Diffrestes

be

47

11.

ted

his

im,

ter-

Leni-

Res

ich.

do

, 1

bee.

on ? Hot

nsv

rov.

bis

bout

into

pon

and

cular

ngs.

have

We

ught

ac-

ow:

There have been some, whom our Chirches have laid under the Highest Censure, for their Wickedness; our Churches have in the Name of the Lord Jefus Chrift, pronounced upon them, a Dreadful Sentence, of Excommunication, as a Token of a more Dreadful Sentence, to be pass'd in the Day of God, upon the Workers of Iniquity ; . our Churches have Chafed them out of the Camp, for the Leprofy of their Iniquity found upon theme Now, the Consuted Sinners, I think, generally make this Confession, That they made hittle Comscience of Secret Praper; long before they fell into the Sins, that brought the Cenfures upon them. Tis often feen, That when Christian Dull, and Cold, in Secret Proper, "cis before they fall into some Sin, that layes milit Souls a bleeding, fainting, Dying before the Lord. Lord. Grievous Falls trom God, and Falls into Sin, They usually, if you mind it, begin at the Closet Door. Would you not be Punished, with Armies of Sin prevailing over you? O keep the Hands of Secret Prayer lifted up. You'l shortly fall into some horrid Sin else, and then have cause to Lament with Origen, My Secret Prayers, were poorly, if at all, performed in the morning of the Black Day, when God less me to my felf? Yea, some that have Dyed not long since upon the Gallows, there Cryed out, That their Living without Prayer in their Families, Laid them open to all the Week duess, for which they were now to Dy so Tragically.

This leads me to add, There have been those among us, that have been Exterminated for Capital Sine: the Sword of Justice, hath cutt event off, in the Execution of Just Laws, which have Condemned such Criminals to Dy before their Time. And there are especially Four or Five Sins, which I have known, the Malesactors, in the Cards of Death at the Gallows, bemoan, as the Sins for which the Hely God left them unto

the Crimes, that were fo Capital.

First: Some of the Dring Materators, have much Laurenced, the Sin, of Apostor, from Galacterings in Religion. They had been under the Convictions, and Awakenings in their Young Time, and they had been concerned about the Condition of their Souls; but they have

have call off all S risefuelt, and to gone by from Bad to Worfe, until they had unterly loft them-felves in a Deep Gulf of Wickedness: First I lofe God, and then God left me, and now I am come at the with p the Thus have I known them Cry out portly when the Dimnels of the Anguilh of Death was upon them. Come then; You that have been have Praywell Cattebifed, and Admonifhed in your Childfelf ! hood, and that have afterwards Joyned your felves unto Affemblier in which the Lord Jelus upon Christ hath been most Purely Worthipped: O Living Don't Call off the Thing that is Good, left you Roll down the Hill, without ever Stopping all pen to Dyfo you come in the Bottom of Wickedness, It was the Oblevation of an Excellent Man, That if any began well in the wayes of Religion, &c thole d for Godliness, and afterwards cast off their Profasthem from, God unally for a Vefible Mark of His Displeasure upon them, even by some Visible have their Judgment in this World; to that all who Five patied by, might lay, This was an Apostate !
Again, The Ding Malefaltors among us, have ors, in an as much Lamented, the Sin. of, Naturals Unprefe 1 unto cross have been, That upon very Trivial Presenhave ses, they have commonly Absented themselves from from the Publick Ordinances of God ; and that en unwhen they have heard the Sermons is n their lick, and heard the Office of a Lord cerned they have Sleighted all that they have heat it they have

The Dreading Julice of God. This This hath been like a Dagger at their Hearts, when they have feen themselves going out of the World; and they have Cryed out, Ob! bow many Worlds would I give may, for that Christ, and Pardon, and Glory, which once I trod under foot! It is because I Refused a Blesed Saviour, that God bath justly let the Destroyer now take poffession of me! And hence also, there are no Out cryes more usually groan'd and Shriek'd, by these Miserables, than those about, Their Profanation of the Lords Day ! They usually tell us, That their neglecting to Sanctify the Lords Day, and Mispending the Holy Time of that Day, gave the Devil his First Advantage over them. Then, and Thence, it was, (they tell us) that the Devil fill'd their Souls, with all manner of Wickedness. Will you Remember Things, My Neighbours; and Remembring them, Avoid these Paths of the Destroyer?

1

Ľ

Moreover, The Dying Malefactors among us, have not leldome Lamented, the Sin, and Snare of, Evil Company Keeping. You have been told, A Companion of Fools shall be Destroy'd. And I have seen the Destroy'd Creatures making those out cries, Ab! This I have got, by keeping so much Company with Fools; 'Tis my wicked Company, that has brought me to This! O my Young Folks, Take Warning: If you Love your Lives, Foolish, and Live. There is nothing at most infects our Young Folks with Wickedness.

edness, than their Wicked Company. Our Ears are fill'd with Complaints, That there is a knot of Young Beau's in this Town, by whose Vicious courses, all our more Hopeful Sons, are in danger to be infected, poisoned, ruined. It amy of those Lew'd Youths, are now present in this Assembly, I Leave this Warning from God upon you, That it is to be scared, God will make some of you Examples, of an Early and a woful Dearb, for your Impieties. But, as for Thee, My Son, If hose First-rate Sinners Entire thee, Ob, consent thou not!

eir

ng

ut,

bat

M73-

mr.

of-

no

by

70-

tell

rds

hat

7er

is)

ner

efe

ing

US,

are

ld.

ole

uch

my,

KS,

ves,

ng

Finally, There is no One Sin Lamented with more Frequent and Bitter Ejaculations, by the Dying Malefactors among us, than that of, Diff bedience unto Parents. When I have Asked, as have often Asked, the Criminals, For what Sin, a you think, the provoked God of Heaven, gave you over to the Sins, for which you are now to Dy What might be the special provocation, that procured your being thus given over by God? The commo Answer which they have made, has been, Ob my Disobedience to my Parents, my Disobedience to my Parents, and my Ungovernableness, under such Parents and Masters, as God bad given me! These have been their doleful Out cries, when the Shados of Death has been upon their Eje- ide their quivering Souls have been appear before the Judgment Seat of

D 4

Thin

THE PERSONAL PRINTER OF COOK. Think of it, Young People! And O Treat your Parents, with all poffible Reverence and Affection, That so your Dayes may be long in the Land. When David had a Son, that proved Rebellious, he foretold concerning that Son, and the Accomplices of his Rebellion, in Pfal. 15.23. These Bloody and Crafty men shall not live out balf their Dayes. Whence did he gather this? He might gather it, from the Fifth Commandment, where the promise to those that Honour their Parents, implies a Threatning, for those who do not to, That their Dayes will not be long in the Land. There was long ago made this Observation, in Frov. 20. 17. The Eye that mocks at his Father, and despised to obey his Mother, the Ravens of the Valty shall pick it out, and the young Eagles shall Eat. The Young man shall go abroad, and be all'd in the Wars, and the Fowls of Heaven hall prey upon his unburied Carcafe. An Eye, wherein a Parent is despised, it is worthy to be prey of Ravens and Eagles, which indeed rife ip in the Reproach of such an Eye. When the old Ravens are fick and fpent with Age, the roung Ones, will keep with them, and nourith hem while they Live, and bury them when they Dy: When the Bills of the old Eagles are o grown over with Age, that they can't Feed hemical the young Ones Feed them, and with a marvellons Tenderness. ild, If thou wouldest not perish unper the Curfe

·C

te

rei th

uf

th

A

H

F

111

T D

70

w

PC

Fa

yo

m

VĆ

Ti

H

be

W

Curse of God, be not such a Cham, as to contemn the Persons, or the Commands, of thy Parents. No, Study to oblige them, study to obey them, study by all possible Wisdom, to give a Glad Heart unto them, Lest God give a Sad Peart unto thee, another Day, for all thy Wickedness.

1

1

d'

e

,

t

l.

n

-

it !

e

n

e,

e

e

ę

h,

n

.

d

dis

6

Hearken, Young Folks: Perhaps, you have the folern Charges of a Farber, who is full of Anxiety for you, That you should know the God of your Father, and serve Him with a perfect Hears, and a milling Mind. He charges, you, To Fray in Secret without Cealing, and, Read the Holy Scriptures which would make you wile unto Salvation, and keep clear of the Epidemical Vices, and of all Vicious Company. Oh! Tremble to come under fuch a Tremendous Doom, as that in I Sam. 2.25. They Hearkened not unto the voice of their Father, because the Lord would flay them. A Righteous God, has a purpole to Slay thee, in thy Sins, if the voice of thy. Father do not Save thee from thy Sim! Or, if your Father do not enough advile you, yet you may have a Mother, that Importunately purfues you, with her Advice. Truly, She is even in Travail for you over again; She wrings her Hands, and She Drowns her Eves, and She begs of you, and for you, What? My Chile What I the Child of my Bowels ! and Child of my Vowes? Give not thy Soul to Sata

Trample not on these Entreaties of thy Mother; her Language to thee, is that, in Judg 9.7. Hearken unto me, that God may Hearken unto thee. What shall I say? Dutiful Children, have in all Ages, been Signalized by the manifold Blessings of God: But unto the Undutiful, the Signal Hand of Heaven, sulfils that word, in Deut. 27. 10. Cursed is be that sets Light by his Father or his Mother. Children, I have taught you how to Escape the Curses of God. Now, the Lord give to all of you, understanding in all things.

Pillars

Pillars of Salt.

T hath been Thought, that the Dring Speeches of fuch as have been Executed among us, might be of fingular Use, to Correct and Reform, the Crimes, wherein too many do Live; and it has been wish'd, that at Least, some Fragments of those Dying Speeches, might be preserved and published. Upon this Advice, from some Good Persons, I have Scollen an Hour or Two, wherein I have Collected fome Accounts, of feveral Ill Persons, which have been Cut off, by the Sword of Civil Justice in this Land: and this Collection, I fuffer to go abroad, in Hopes, that among many other Ef-Sayes to Suppress growing Vice, it may signific fomething, with the Bleffing of Heaven thereupon, to let the Vicious understand, what have been the Cries of our Miserables, when passing into another World. Behold, an History of Criminals, whom the Terrible Judgments of God have Thunder fruck, into Billars of Salt

_

Oh! ther; Hear-What Ages,

Is of Hand 7. 10. Mo-

give

lars

Bout the Year, 1646. here was one Mary Martin, whole Father going from hence to England, Left her in the House of a Married Man, who yet became so Enamoured on ber, that he

attempted her Chaffity.

Such was her Weakness and Folly, that she yielded unto the Temptations of that milerable man; but yet with such horrible Regret of Mind, that begging of God, for Deliverance from her Temptations, her plea was, That if ever she were Overtaken again, she would Leave her felf unto His Justice, to be made a publick Example.

Heaven will convince the Sinful Children of men, that the Vowes, which they make, Relying on the Stability and Resolution of their own Hearts, are of no Significancy. A Chain of Hell was upon her, and the forfeited Grace of Heaven was witheld from her; She fell a Third Time, into the Sin, against which her Vowes had been uttered.

Afterwards, going to Service in Boston, she found her self to have Conceived: But she Lived with a favourable Mistress, who would administrate allow no suspicion of her Distances, and the control of the Distances, and the control of the Distances of the Distances of the Control of the Distances of the Control of the Distances of the Control of the C

A Question, Like that Convincing One, of our Saviours unto the Woman of Samaria, was once addly put unto her; Mary, Where is the Husband?

t she rable et of

ce to

if e-

en of Relytheir Chain Grace fell a

fhe Liv

her

e, of

Husband? And One said also; Did I not think, thou wer't an honest and sincere Creature, I should werely think, thou wer't with Child! These passages, which were warnings from God, unto her guilty Soul, did serve only to strike her with Amazement, not with any true Repentance.

She concealed her Crime, till the Time of her Delivery; and then, being Delivered alone, by her felf in a Dark Room, She Murdered the harmless and helpless Infant; hiding it in a Cheff, from the Eyes of all, but the Jealous GOD.

The Blood of the Child Cried, when the Cry of the Child it self were thus cruelly stifled. Some circumstances quickly occurred, which obliged her Friends to charge her with an Unlawful Birth. She Denied it Impudently. A surther Search consuted her Denial. She then said; The Child was Dead Born, and she had Burnt st to Ashes. With an Hypocritical Tear, she added, Oh! that it were True, that the poor Bake were any where to be seen! At Last it was found in her Chest; &t when she Touch'd the Face of it before the Jury, the Blood came fresh into it. So She consessed the whole Truth concerning it.

Great Endeavours were used, That she might be brought unto a True Faith in the Blood of the Lord Jesus Christ, for the pardon of her Blood guiltines; and it may be, none Endeavour-

red

red it more, than that Reverend man, Old Mr. Wilfon, who Wrote feveral Sheets of pathetical Instructions to her, while She was in Prison. That Renowned Man, Old Mr. Cotton also, did his part in endeavouring that the might be Renewed by Repentance; and Preached a Sermon, on Ezek. 16. 20, 21. Is this of thy Wheredoms a small matter, That thou baft Slain my Childres? Whereof great Notice was taken. It was hoped, that these Endeavours were not Loft : Her Carriage in her Imprisonment, and at her Execution, was very Paniene. But there, was this Remarkable at her Execution: She act knowledged, her Twice Estaying to Kill her Child, before the could make an End of it; and now, through the Unskilfulness of the Executioner, the was turned off the Ladder Twice, before She Dyed.

ly R

ch

ed

th

m

CO

L

Na

Da

hac

the

the for Unc

Mo Fur

ther

in a

vout

Edil

Zeal

he i

that

There was a milerable man, at Weymouth a who fell into very ungodly practices: but would particularly Signalize his ungodlines, by flouting at those Fools (as he call'd'em) who would ever Confess any Sins, faid unto their Charge.

This man lived in abominable Adulturier; but God at lenth smote him with a Palley. His Dead Palley was accompanied with a Quick Confisioner, which compelled him to Confess his Crimes: But, he Confess d them so Indiscreet.

ly, that by their Divingation, they reach'd the Bars of the Authority: And in this Confession, there was involved and concerned, the Wretched Woman, who chiefly had been concerned with him in the Transgression.

By the Law of this Country; Adultery was then a Copied Fransgression, as it hath been in many other Countrys, and this poor Adulterer, could not escape the Punishment which the

Law provided

r,

J.

d

-

-

1.

5

d.

C,

.

r'

3

0

7

3

.

1

5

3

(111.)

N June 6. 1662. At New boves, there was a most Unparallel'd Wretch, One Patter, by Name, about Sixty years of Age, Executed for Damnable Bestielities; although this Wretch, had been for now Twenty years, a Member of the Church in that Place, and kept up among the Holy People of God there, a Reputation, for Serious Christianity. It seems that the Unclean Devil, which had the possession of this Moniter, had carried all his Lusts with fo much Fary into this One Channel of Wickedness; that there was no Notice taken of his being. Wicked in any other. Hence twas, that he was Devout in Worship, Gifted in Prayer, Forward in Edifying Discourse among the Religious, and Zealous in Reproving the Sins of the other People; Every one counted him, A Saint 1 And he Enjoy'd fuch a Peace in his own mind, that in feveral Fits of Sickhes, wherein he fcem'd 4 Pillars of Bait.

Iceni'd Nigh sure Death, he feem'd Willing to Dry Yea, Death (he faid) Smiled on bim. Nevertheles, this Diabolical Creature, had Lived in most infandous Buggeries for no less than Fifty years together; and how at the Gallows there were killed before his Eyes, a Cow, Two Heifers, Three Sheep, and Two Somes, with all of which he had Committed his Bru-His Wife had feen him Confounding talities. himself with a Buch. Ten years before; and be then Excused his Filthiness, as well as he could, unto her, but Conjured her to keep it Secret: but he afterwards Hanged that Birch himself, and then Recurned unto his former Villanies, until at lalt, his Son, law hint hidepully converting with a Sow. By these theans, the burning fea'ouly of the Lord Jesus Christ, at Length made the Churches to know, that He had all this while feen the Covered Filthiness of this Hellin Hypocrite, and Exposed him also to the Just Judgment of Death, from the Civil Court of Judicature. Wery Remarkable had been the Warnings, which this 'Hell-Hound, had Received from Heaven, to Repent of his Impicues. Many years before this, he had a Daughter, who Dreamt a Dream, which caused her, in her Seep, to c.y out, most Bitterly and her Father, then with much ado obtaining of her to teil her Dream, She cold him, the Dream't, that the was among a great Multitude line to bim. had o less t the ves, a Sowes, s Bruinding ; and as he keep d that is forv him thele Jelus v, that Filchiposed trom emark-"Hell-Repent is, he which Bith ado e cold

great

ltitude

Villary of Sait. Multitude of People, to fee an Execution, and it prov'd her own Father that was to be hang'd, at whole Turning over, she thus cried out. This happened before the Time, that any of his Curled Practices were known unto her.! At another Time, when there was a Malefactor adjudged in those parts to Dy, for the very same Transgressions, which this Rotten Fellow was guilty of, the Governour, with some of the Magistrates, most unaccountably, without any manner of Reason, for their so doing, turn'd about unto this Fellow, and faid, What think You? Is not this man worthy to Dy? He now Confessed, That these Warnings did to swaken his Conscience, as to make him, for a Time Leave off his Infernal Debauches; and to, he laid, He thought all was Pardoned, all was well with bim. Nevertheless, he Return'd unto his Vemit, and his Quagmire, until the Sentence of Death, at last tell upon him; and then he acknowledged, That he had Lived in the Sin of Beaftiality, ever fince he was Ten years Old, but had fometimes Intermitted the Perpetration of it, for some years together During his Imprisonment, he continued in a, Sottish, and Stupid, frame of Spirit, and marvelloully Secure about his Everlusting Parden and Welfare: but the Church whereto he belonged, kept a Solemn Day of Humiliation of this Occasion, wherein Mr. Davenbert Preache

ed on Jolit. 12. 20. Did not Achan Commit a Erespass, in the Accurred Thing, and Wrath fell on all the Congregation of Ifrical? And in the close of the Faft, that Faithful People of God, Excommunicated this Accorded Action, from their own Society. But as I have feen Bewirched Self Possoners, under a Singular Energy of some Devi!, oblimately Retule all offered Relief, unthe Poilors had prevailed to far, that all Relief was too late, and then with roaring Agonies they would have given Ten Worlds for it : So this Bewitebed Beaft, that had not been alraid of Dying, till he came to the Place of Executiinto a most Unutterable and Intolerable Anguish of Soul, and made most Lamentably Defperare Out cries; Among which Out cries, he warned men, particularly, to Take beed of Negdiffing Secret Praier; which he faid, bad been bis have. He fait, he never ufed Secret Prayer in his Life, and that he frequently omitted Family Prajer 100; Yer, he faid, he had Prayed and Sinned, and Sinned and Prayed; namely, by E. foculations, with which he contented himfelf. throwing Ser Prayer afide. But so he Perished!

A N English Ship, (in the year 1672.) Sailing from somewhere about the Mouth of the Streight, was Manned, with some Cruel Miscre-

Dillare of Salt.

Miscreages, who quarrelling with the Master and some of the Officers, turn'd 'em all into the Long Bost, with a Small Quantity of Provisions, about an Hundred Leagues, to the Westward of the Specific Cast.

I on

close

Ex-

their

tched

fome

un-

Re-

Ago-

r it ;

alraid

ecuti-

kened

An

Def-

s, he

Neg-

een bis

yer in

Fams! 7

t and

by E.

imfelf,

ished!

) Sail-

with cf

Cruel

Milcre-

These Fellows, in the mean while fet Sail for New England: where, by a Surprizing providence of God, the Master, with his Afflicted Company, in the Long boat, also arrived; all, Except one who dyed of the Barbarous Usage.

The Countenance of the Master, was now herome Terrible to the Rebellions Men, who, though they had Escaped the See, yet Vengennes would not suffer to Live a Shore. At his Instance and Complaint, they were Apprehended; and the Ringleaders of this Murderous Pyracy, had a Sentence of Death Executed on them in Bestonia

Under that Sentence, there was heard among them, a grievous Lamentation for This; Their Education had been under the means of Grace, and the faithful Preaching of the Goffel in England a but they had Sinned against that Education.

And one of them factly Cryed-tent, Oh! The my Daunkemes, Tis my Drunkemes, that bath brought me to this Lamentable End!

the Horrors, which attended the Chief of these Malefactors (one Porres) in the fast Hours of his Life, were such as Exceedingly afterished the Beholders. Though he were a very flout man; yet now his Trembling Agomes and E 2 Anguished

Anguishes, were inexpressible. One Speech let fall by simpwas, I have been among drawn Swords, slying bullets, roaring Cations, amidst all which, I knew not what Fran means; but now I have Apprehensions of the dreadful wrath of God, in the other World, which I am gaing into, my Soul within me, is amangulat is.

Ru

lou

gra

hit

Arı

gal

w

WC

ha

D

ha

TI

га

P

W

775

01

th

P

ON March 18. as portion men, (whose Names were Nicholas Feavour, and Robert Driver), were Executed at Boston. The Crime for which they were Executed, was, the Murther of their Master; whom, upon the Provocation of some Chastisemens, which he had given them, they knock'd on the Head, with an Axe, in their Bloody Rage.

After they were Condemned, they bestow'd their Lamentations not only, on the Particular Crime, which had now brought them, to their United End, but also on some Others, for which their Consciences told them, that the Righteons God, had last them unto This.

One of sheet, said, His Pride had been his Bane; For he thought much of it, that such a one as be, should be a Sarmant; and he would stornetimes three such words as these, I am Flesh and theody as well as my Master, and therefore I know no Reason, who my Master should not about me, as such as I obey him. And now, said her see to be so brought me to!

One

One of them also, said, That his idlenes, had Ruin'd him: He would not Industributly follow his Calling, but Live an Idle, Slockful, Vagrant Life. This, he said, had undone him.

let

ds,

pre-

ber

me,

ofe

ett

me

ur-

70-

en

xe,

r'd

lar

eir

ch

DES

his

ıld

elb

I

ne,

See

i.

And one of them, faid, That his Difference to his Parents, had brought this milety upon him. His Pather, he faid, gave him Good Instructions, when he was a Child: but he Regarded them not. He would not go to a School, when his Father would have fent him to it. He would not go to a Trade, when his Father, would have put him to one. After his Father was Dead, he would not be Subject unto them that had the Charge of him; he ran away from Them; and after that, he ran away from feveral Masterii Thus he Ran into the Jaws of Death.

These things are particularized, in the Sermon Preach'd just before their Execution; and afterwards Princed under the Title of, The Wickel mans Boreion.

ON Sept. 22. 1681. One W. C. was Executed at Boston, for a Rape committed by him, on a Girl, that Lived with him; though he had then a Wife with Child by him, of a Nineteenth or Twentieth Child.

This man, had been Wicked Overmuch. His Parents, were Godly Perfons; but he was a Child of Belial. He began Early, to Shake off his Obedience unto Them; and Early had Fornication

laid unto his Charge; after which, he fled unto a dissolute Corner of the Land, a place whene of it might be said, Surely, the Frant of God, it not in the Place: He balogs Youth, under the inspection of the Church at Readury, they to win him invited him to Return unto the Pation, in that the Reverend Old Man, their Pation, in that the Reverend Old Man, their Pation, in the Sermon, on the Day when this man was Expensed, with Tears bewayled sit.

per

רסוי

he

OF

De

the

he

be

Ti

ble

te

24

L

After this, he Lived very Dissolutely, in the Town of Dorebester; where, in a Fit of Sickness, he Vow'd; That if God would Spare his Life, he would Live as a New Man: but he horribly forgot his Vove. The Instances of his Impiety, grow so Numerous and Prodigious, that the wrath of God could bear no longer with him: he was Ripered for the Gallows.

After his Condemnation, he Vehemently. Protested his Innocency, of the Fact, for which he was Condemned; but he Confessed, That God was Righteons, thus to bring Destruction upon him for Secret Adulteries.

A Reprieve would have been obtained for him, if his foolish and froward Refusing to hear a Sermon on the Day appointed for his Execution, had not hardened the Hearts of the Judges against him. He, who had been a great Seeffer at the Ordinances of God, now Expos'd himfelf, by being Lest unto such a Sottish Action!

Dillary of Bale.

nto end-

. 01 she

01

des

m,

14 CLIP

U

he

k-

NS.

10

us

5, 7:

y.

8 d

He had horribly flighted all calls to Repen sames, and now through fome Wretches overs perswading of him, that he should not Dy; according to the Sentence & Order of the Court he hardened himself still, in his unrepentant frame of mind. I was aller

When he came to the Gallowes, and faw Death (and a Picture of Hell too, in a Negro then Burut to Death at the Stake, for Burning her Malters Houls, with some that were in it. before his Face, never was a Cry, for, Time! Time ! A World for a Little Time! the Inexpressble ward of Time! Uttered, with a more unutterable Anguin.

He then Declared, That the greatest Burden then Lying upon bis miferable Soul, was his baving Leved to unprofitably under the Preaching of the Golpeto .

(VII.)

N March 11. 1686. was Executed at Boition, one James Morgan, for an horrible Murder. A man, finding it necessary to come into his House, he Swore he would Run a Spit into his Bowels; and he was as bad as his word.

He was a passionate Fellow; and now, after his Condemnation, he much bewayl'd; his having been given to Curfing, in his pathons.

The Reverend Perion who Preached, unto great Affembly, on the Day of this poor mans Execution, did in the midst of his Sermon,

take occasion, to Read a Paper, which he had Received from the Malefactor, then present in the Assembly. It was as followeth:

to mistrocersto on smith James Morgan, being Condemned to Dye. must needs own to the glory of God, that He is righteous, and that I have by my fins, provoked Him to defroy me before my rime. I have been a great Sinner, guilty of Sabbathbreaking, of Lying, and of Uncleanness but there are especially two Sim whereby I have offended the Great God; one is that Sin of Drunkennes, which has caused me to commit many other Sins; for when in Drink, I have been often guilty of Curfing and Swearing, and quarrelling, and striking others: But the binwhich lies mast heavy upon my Conscience, is, that I have despited the Word of God, and many a time refuted to hear it preached. For these things, I believe God has lest me to that, which has brought me to a shameful and-miferable death. I do therefore befeech and warn all persons, young men especially, to take heed of these Sins, lest they provoke the Lord to do to them as He has juilly done by fine. And for the further peace of my own Conscience, I think my self obliged to add this unto my foregoing Confession, That I own the Sestence which the Honoured Court has past'd to be exceeding just; inalmuch as "(tho'

tho gain Par

of i

wen And Cop

T.

the my a

am Ser

> beli hol gre cio

is (

tho I had no former Grudge and Malice a gainst the man whom I have killed, yet) my Passion at the time of the Fact was so outragious, as that it hurried me on to the doing of that which makes me justly now proceeded against as a Murderer.

1

.

After the Sermon, a Minister, at his Defire, went unto the place of Execution with him? And of what passed by the way, there was a Copy taken; which here Ensuch.

Morgan on the way to his Execution, infruit

Apin. T'M come hither to answer your defires which just now you exprest to media the Publick, that I would give you my company my at your Execution. Mor. Dear Sir, bow much am I bebolden to you? you have already done a great deal for me, Ob who am I that have been fuch a vile wretch, that any Servants of God fhould take metice of me! I would Min. I beleech you to make this use of it, I believe there is not one Christian this day beholding you, who would not willingly be at the greatest pains they could devise to fave your precious Soul : How merciful then is that Manwho is God as well as man! how unfocakably ready is the Lord Christ to lave the Souls of finiters that that afficultantly Look unto him! The good-ness and pictifulness of the most tender hearted man in the world is but a shadow of what is in Him. The compassions of any man compared with the Bowels of a merciful JESUS are but as the painted Sun, or the painted Fire in comparison of the real.

h

a

to

2

274

2

2

20

6

bi

2

F

2

fi

V

A

e

p

b

3

1

.

Mor. Ob that I could now look unto Him as I

ought to do! Lard belp me.

Apin. Weil, you are now a dying man, the last hour or two of your life is now running You know your self now to stand just on the brink of Eternity; you shall presently be in a state of wonderful happiness or of horrible misery which must endure forever: which of these estates do you now count your self stepping into ?

Mor. Ob Sir, Lam afraid, but Lam not without

hope that God may have mercy as mer de forth

Storm. What's your ground for that hope? Of fee that your confidences been't fuch as God will by and by reject to have a second will be and by reject to have a second will be and by reject to have a second will be and by reject to have a second will be and by reject to have a second will be a second will be a second with the second will be a second will be a second will be a second with the second will be a sec

Mor. I don't know well awher to say, but this I hope is a good sgu, I have lived in many grieveus sins, in Lying, Drinking, Sabbath breaking and evil Company keeping; God has made now these se hister to my soul that I would not commit them again, might I have my life this afternoon by doing it. Whin. I hat's a great word, God grant it may not be a word only, the good word of a good pang, without such a thro change of heart, as you must have

Pillars of Salt.

75have if your would not perith everlastingly. You are not like to have any longer time in this world to any the Sincerity of your Profession.

35

1. Mor. I know it, and I befeath you Sir to belp me what you don : I bope the weems ufed with me fince

my Condemnation be n't been tof.

. With Larould not have the fence of the pain and thathe which your body is about to undergoe. any way's hinder your mind from being taken up about, the Soul matters which I shall endeavour to let before you.

Moch Son, as for the pointhat my body must prefently feel, I matter it not e I know what pam is ? but what shall I do for my poor Soul? I'm terrify'd with the Wrath of God; This, this terrifyes me, Hell terrifres me: I foodland mind my Death, if it.

avora net freabat.

oodred

s in

ared

but om-

ds I

the

You

k of vòn.

must

YOU

HIGO

thout isti

30

Mill

164 20 bis I

evous and

refit fo

em ame it.

y not

pang,

muit have

apin. Now the Lord help me to deal frithfully with you, and the Lord help you to receive what he shall enable me to offer unto you. Mark what 1 by: You were born among the enemies of God, you were born with a foul as full of Enmity against God, as a Toad is full of poison. You have livid now, how many years?

Morgy Listink about Thirty.

. Mille And all their thirty years have you been finning against the Holy God. Ever fince you knew how to do any thing, you have ever day been guilty of innumerable fins; you deferve the dreadful wrath and curse of the infinite

place where you have enjoy'd the means of Grace. And here you have added unto your old hins, most fearful Iniquities: you have been such a marchless, prodigious Transgressor, that you are now to Dy by the stroke of civil Justice; to Dy before your time, for being withed over-which you have not wallowed in. That Sin particularly which you are now to Dy for, is a most monstrous Crime. I can't possibly describes or declare the sins whereby you have made your felf are assorblishing Example of Impiety and punishment.

. Movi O Sir, I bave been a most belift Simer.

Min. Sorry, you fay: well, tell me, which of all your this you are now most forry for, which lies most heavy.

Mos. I hops I am forry for all my fine, but I must especially bereast my neglect of the means of Grace. On Sabbab slayes I will to lye at home, or be ill imployed elsewhere when I should have been at Church. This has undone me!

Spin And let me seriously tell you, your despiling of Christ is a most dreadful sh indeed. You have for whole years together had the Call of Jelis Christ to seek an Interest in him, and you would now give all the world for that Interest, but you would take no notice of him. The Willars of Salt.

toa

of

our:

een

thats

uft.

vera

ness

Sin

is 4'

ribe:

our

pu-

h of

nich

ace.

ins-

rch.

de.

ed.

the

im,

hat

im.

The

The Jews of Old put him to a worfe death than yours will be this afternoon; and by your contempt of Christ you have faid, the Jows did well to do for How justly might he now laus at your Calamity? And for these fins of yours. besides the direful woes and plagues that have already come upon you, you are now expostd unto the Vengeance of eternal fire. You are in danger of being now quickly cast into those exquifite amazing Torments, in comparison of which, the anguishes which your body ever did feel, or shall feel before night, or can ever feel, are just nothing at all; and these dolorous torments are fuch as never have an End; as many fands as could lie between this earth and the Stars in Heaven would not be near to many as the Ages, the endless Ages of these Torments.

Mor. But is there not Mercy for me in Christ?

Moin. Yes, and its a wonderful thing that I have now further to tell you. Mind, I entreat you. The Son of God is become the Son of Man; the Lord Jesus Christ is both God & Man in one Person, and he is both sufficiently able & willing also, to be your Saviour. He lived a most righteous life, & this was that such as you and I might be able to say before God, Lord, accept of me as if I had lived righteously. He dyed at length a most curied death, and this was that we might be able to say unto God, Lord, let me not dye for Sin, suce thy Son has dyed in my room.

Th

Pillary of Sait.

Heaven, pleading with God for the Salvetion of His Cholen ones— And he pours out his Spirit continually upon them that do believe on him might you then be enabled by his Grace to carry your poor, guilty, condemned, enflaved, ignorant Soul unto Jelus Christ, and hambly put your trust in him for deliverance from the whole bad state which you are brought into: Oh then his voice is to you the same that was to the penitent Third. This day shall thou be with me in Paradise.

Mor. Ob that I might be so! Sir! I mould bear more of these things: I think, I can't hetter fit my self for my Death than by bearkning to these things.

that lodges within you, must now within a tow minutes appear before the Tribunal of the Great GOD; in what, or in whole Rightenulness will you then appear? will you have this to be your Plea, Lord, I experienced many good Motions & Defires in my Soul, and many forrows for my sin before I di'd: or will you expect to have no other Pleabut This, Lord, I am vie, but thy Son is a Smety for the worst of Sinners that believe on Him; for his sake alone, have MERCT on me.

Mor I thank God for what He has wirden his my Soul ...

Man. But be very careful about this matter, if you build on your own gooth. Affections: inflead of Jelin Christishe only Ropk it you bink they the

Tho He

if

pol you

Jesi

an ji

tan tru

ins of

for

bui

*

O

Pillars of Sale

they shall recommend you to God, He that we

Mor. I would be clothed with the Righteenfuel

if FESUS CHRIST.

f

ic

-

8

10

e

ń

1-

é.

ar'

1

ie

W

20

ilf

11

d-

20

ea

Cor

he

if

Li

D.:

m-

nk. ey Moin. But you can't sincerely desire that Christ should justify you, if you don't also desire that He should sanctify you; those two always go together. Is every suff that has hisherso had possession of your heart become so loathsome to you, that it would fill your Soul with joy to item Jesus Christ say, I will sabdue those Insquisies of them; I will make a boly, an heavenly, a spiritually minded person of thes.

Mor. I would not Sin against God any more.

Moin. But I must deal plainly with you: You have made it sadly suspicious that your repentance is not yet as it ought to be: when men truly be throughly repent of sin, they use to be in a special manner watchful against that sin which has been their chief Sin; one of your principal sins which has indeed brought you to the Death of a Murderer, is Passon, unmortified and outragitous Passonateness: Now I have been this day informed, that no longer since than the last night, upon some Distarisfaction about the place which the Authority hath ordered you by and by to be buried in, you did express your self with a most unruly Passionateness.

Mor. Sir. Leonfels it, and I was quickly ferry for the for the profest I may too much distincted?

Willars of Salt.

where my body should be laid, when my precious Soul

with in fuch a Condition. ---

Secure the weltare of your foul, and this (now) pinion'd, hang'd, vile body of yours will shortly be raised unto glory, glory for evermore. And let me put you in mind of one thing more, I doubt you han't yet laid aside your unjust Grudges at that the Persons concerned in your Conviction and Condemnation: You have no cause to complain of them: and you are not fit to pray, much less are you fit to dye, till you heartily wish them as well as your own foul: if you dy malicious, you die miserable.

Mac. I bears ily wish them M well, I bear Illwill to more What a lamentable thing is this Ab this

is that which has brought me bitber !

Sions What do you mean?

Mot. I were beard a man macking and fooffing at me subsect thumbled just now, be does very illy. I have mack'd and fooff'd like shat man, and fee what it hath brought me to; be may come to the like

Min. The Lord forgive that foolish hard hearted creature. But be not too much disturbed.

Mari Ponder ! I am now come so fight of the place where I must immediately end my days. Oh what whose Bankstude of people is come together on this occosion. O Lord, O Lord, I pray thee to make

that

the left of thing death thou God to de Exec

abou way.

are v

be go

Street more more now

my S death of Ga

to di

Willars of Salt.

my Death profitable to all this Muisitude of People that they may not fin against thee as I have done.

the Lord God Almighry fav Amen to this Prayer of yours! It would indeed be an excellent thing if you would now come to receive your death with some satisfaction of soul in this thought, That much Glory is like to come to God by it: I am verily perswaded God intends to do good to many souls by means of your Execution: This is a greater honour than you are worthy of.

[After the Discourse had been intermitted about a minute or two by reason of the miery

way.]

25

W.

t.

)

y

×

i-

0

7,

h

i-

1.

25

ke.

be

d

d.

be

1

Mor. I befeech you Sir speak to me. Do me all the good you can; my time grows very short: your discourse sits me for my Death more then our

shing.

Street thould make me loose one minute of this more than ordinary precious time; a few paces more bring you to the place which you have now in your eye, from whence you shall not come back alive. Do you find your felt straid to dy there?

Mor. Sir, if it were not for the Condition that my Soul must by and by be in, I should not fear my death at all ; but I have a little comfort from some

of Gods promifes about that and could have to die

E

Mpin.

Pillary of Salt

Min. And what thall I now fay? These are among the last words that I can have liberty to leave with you. Poor man, thou art now going to knock at the door of Heaven, and to beg & cry, Lord, Lord open to me! The only way for theesto speed, is, to open the door of thy own foul now unto the Lord Jesus Christ. Do this. and thou shalt undoubtedly be admitted into the Glories of His Heavenly Kingdom: You shall fare as well as Manafeb did before you: leave this undone, and there's nothing remains for you but the Worm pubich dyeth not, and the Fire which fhall not be quenched.

Mor. Sir, flow me then again what I have to do: Min. The voice, the fweet voice of the Lord elas Ciniff, (who was once hang d on a tree, take away the Sting and Curle of even fuch Death as yours) unto all that close with him, His Heavenly veice now is, O that I and my aving work might be entertained, kindly entre ted, in that poor perishing Soul of thine!

Are you willing?

Mar. I bope I am.

Story Alis Voice turther is, If I'm lodged in on my account thou that find Favour with

Mori Ton Tollar. further is If I come into thy Soul, I will chang **新加加拉**

it, I wi it an ho above th Mor.

no furthe Here lyes prefembly you bave

Min. my last off, will here tal meet yo fus in t Fare the thee! T Souls ta The Gr thee Re felf in as thine free, ric

Being on, his taken ir inferted,

You.

alf;

it an holy heavenly foul. Do you value this above the proffers of all the World?

Mor. It bink I do; and now Sir, I must go no further, Look bere what a solemn sight in this! Here lyes the Cossin which this Body of mine must presently be laid in. I thank you dear Sir, for what

you have already done for me.

my last Service for you, before you are gone off, will be to pray with you: but I would here take my leave of you. Oh that I might meet you at the Right Hand of the Lord Jess fus in the Last Day. Farewell poor hear. Fare thee well. The Everlasting Arms receive thee! The Lord Jesus, the merchul Saviour of Souls take possession of thy Spirit for himself. The Great God, who is a great Forgiver, trans thee Repentance unto Life; and Glorify Himself in the Salvation of such a stounded Soul as thine for ever. With Him, and with His free, rich, marvellous, Infinite Grace, I leave you. Farewell.

Being Arrived unto the place of Execution, his Last Speech upon the Ladder, then taken in Short Hand, was that which is here inferted.

Pray God that I may be a warning to all; and that I may be the last that e

F.2

Willars of Salt. shall fuffer after this manner: In the fear of God I warn you to have a care of taking the Lords Name in vain. Mind and have a care of that Sin of Drunkenness, for that Sin leads to all manner of Sins and Wickedness: (mind and have a care of breaking the fixth Commandment, where it is faid, Thou shalt not do no Murder) for when a man is in Drink, he is ready to commit all manner of Sin, till he fill up the cup of the wrath of God, as I have done by committing that Sin of Murder. beg of God, as I am a dying man, and to appear before the Lord within a few minutes, that you may take notice of what I fay to you. Have a care of drunkenness, and ill Company, and mind all good Instruction, and don't turn your back upon the Word of God, as I have When I have been at meeting, I have gone out of the Meeting-house to commit fin, and to please the lust of my flesh. make a mock at any poor object of pity, but blefs God that he has not left you as he has just-· ly done me to commit that horrid Sin of Murder. Another thing that I have to fay to you, is to have a care of that house where that wickedness was committed, and where I have been partly mined by. But here I am, and know not what will become of my poor foul, which is within a few moments of eternity, I have murder'd a poor man, who had but pittle

litte be

tin

ing

fin

the con

Lar

reac kni Sou

feve

lon

Gni

his Lago little time to repenf, and I know not what is become of his poor soul; Oh that I may make use of this Opportunity that I have! O that I may make improvement of this little little time, before I go hence and be no more. O let all mind what I am a saying now I'm going out of this world. O take warning by me, and beg of God to keep you from this sin which has been my ruine. [His last words were] O Lord, receive my Spirit, I come unto thee, O Lord, I come unto thee, O Lord, I come, I come.

of

ic

re

ds

bi

n-

do

is

Hi

vę

I

p-

u.

ý,

rn

ve

n,

1°C

út

ft-

11-

u,

at

67

br

ul,

y.

ut

ele

(VIII.)

Ne Hugh Stone, upon a Quarrel, between himlest & his Wife, about Selling a piece of Land, having some words, as they were walking together, on a certain Evening, very barbarously reached a stroke at her Throat, with a Sharp knife; and by that One Stroke fetch'd away the Soul, of her, who had made him a Pather of several Children, and would have brought yet another to him, if she had lived a few weeks longer in the world. The wretched man, was too soon Surprised by his Neighbours, to be can pable of Denying the Fact; and so he pleaded, Guilty, upon his Tryal.

There was a Minister that walk'd with him to his Execution; and I shall insert the principal Passes of the Discourse between them; in which

F

the Reader may find or make something useful to himself, what ever it were to the Poor man who was more immediately concerned in it.

Minister. I am come to give you what Affissance from, in your taking of the Steps, which your eternal Weal or Wie, now depends upon the well or ill taking of.

Hugh Stone. Sir, I Thank you, and I beg you to

do what you can for me.

mortal Soul must appear before God the Judge of all. I am heartily forry you have lost to much time since your first Imprisonment: you had need use a wonderful Husbandry of the little piece of an Inch which now remains. Are you now prepared to stand before the Tribunal of God?

H. S. I bope I am.

Mint. And what Reafon for that Hope?

H. S. I find all my Sins made fo bitter to me, that if I were to have my life given me this Aftermon, to Live such a Life as I have Lived beretofore,

I would not accept of it; I had rather Dy.

Min. That is well, it is be True. But fuffer me a little to fearch into the Condition of your Soul. Are you sensible, That you were Born a Sinner? That the Guilt of the First Sm committed by Adam, is justly charged upon you? And that you have hereupon a Wicked Nature in you.

man

t Af-

on to

im-

you the

unal

o me,

uffer your ore a

And you, full full of Enmity against all that is Holy, and Just, and Good? For which you deferved to be deferoyed, as soon as you first came into this world.

H. S. I am fenfible of this.

Min. Are you further tensible, that you have lived, a very ungodly Life? That you are guilty of thousands of Adual Sins, every one of which deserves the Wrath and Curse of God, but him this Life, and that which is to come?

H'S. I am sensible of this also.

stone. But are you sensible, That you have broken all the Laws of God? You know the Commandments. Are you sensible, That you have broken every one of Them.

H. S. I cannot well answer to that. My Answer may be liable to some Exceptions. --- This Iown, have broken every Commandment on the Account mentioned by the Apostle James; That he who becall one is Guilty of all. But not otherwise.

Min. Alas, That you know your felf no better than so! I do affirm to you, that you have particularly broken every one of the Command

ments; and you must be tensible of it.

H. S. I came't fee it.

Commandment is Exceeding Broad; it reaches the Heart as well as the Life: it includes Omfions as well as Commissions, and it at cace to Requires and Forbids. But I pray, make an extrement upon any one Commandment, in which it is the care to the commandment, in which is the care to the commandment, in which is the care to the car

you count your tell most Immeene: and see whether you do not presently confess your felt Guiley thereabout. I may not leave this point slightly passed over with you.

H. S. That Commandment, Thou shalt not make to thy self any Graven Image; How have

I broken is ? .

Moin. Thus: You have had undue Images of God in your Mind a thousand times. But more than so; that Commandment not only forbids our using the Inventions of men in the worship of God, but it also requires our using all the Institutions of God. Now have not you many & many a time turned your back upon some of those glorious Institutions?

H. S. Indeed, Sir, I confess it : I fee my sinfulness

greater than I thought is was.

Min. You ought to fee it. God help you to fee it! There is a boundless Ocean of it. And then for that SIN, which has now brought a shameful Death upon you, 'tis impossible to Declare the Aggravations of it; hardly an Age will show the like. You have protessed your felf Sorry for it!

H. S. I am beartily fac

Spin. But your Sorrows must be after a Godly Sow. Not meerly because of the miseries which that brought on your outward Man, but chiefly for the Weones and Wounds therein given to your own Soul; and not only for the Miseries you have

have brought on your felf, but chiefly for the Injuries which you have done to the BlessedGod.

H. S. I hope my Serrow lies there.

H. S. I thank God, I do not?

Moin. Where do you see a Door of Hope?

H. S. In the Lord Jesus Christ, who has died to

fave Sinners.

he:

ilty

tly

not

BUE

ore

bids

hip

lu-

82

lness,

u to

hen

me-

lare

will

felf

nich

efly

THO

you

Dave

Min. Truly, There is no other Name by which we may be faved? The Righteousness of the Lord Jesus Christ, is that alone, in which you may safely anon appear before the Judgment Seat of God. And that Righteousness is by the marvellous and infinite Grace of God, offered unto you. But do you find, that as you have no Righteousness, so you have no Strength? that you cannot of your self move or fir, towards the Lord Jesus Christ, though you justly perish if you do not Rum unto Him? that it is the Grace of God alone which must enable you to accept of Salvation from the Great Savieur?

H. S. Sir, my Case in short is This, I have laid my self at the Feet of the Lord Jesus Christ for my Salvation; and had it not been for His meer Grace and Help, I had never been able to do That. But there I have laid an dless my self; I have nothing to please, why he should accept of me. If He will do it, I am happy, but if He will not, I am undone for ever; it had been good for me that I never had

heen Born.

Min

should Reject you. You furprize me, with at once giving me so much of the Discourse, which all this while I have been labouring for. I can add but this! The good Lord make you soncer's in what you say! ——Your Crime lay in Blood; and your Help also, That lies in Blood. I am to offer you the Blood of the Lord Jesus Christ, as that in which you may now have the Pardon of all your sins. Now you may try the sincerity of your Faith in the Blood of the Lord Jesus for a Pardon, by this. Have you an Hope in that Blood, for all the other laving effects of it? shall I explain what I mean?

H. S. Do Sir.

Apin The Blood of the Lord Jesus is not only Sin Pardoning Blood, but also Soul purifying, and Heart fostening Blood. It embitters all Sin unto the Soul, that it is applied unto, and mortises every lust in such a Soul. Are you desirous of this?

H. S. With all my Heart?

Steel your Pardon, in that Blood, which is worth ten thousand Worlds! But what will you do for that God, who has given you these hopes of a Pardon? you must with a holy ingenuity now do something for the Honour of that God, whom you have sinned so much against.

H. S. What fall I do ?

Min.

ha

E

do

tio

to

bee

CAT

Fa

tw

wi

(i

20

bu

wil

yo

YO

w

no

in

de

be

Spin. Why, Confess and Bewail the Sins that have undone you, and publickly Advise, and Exhort, and Charge all that you can, to take heed of fuch evil wayes.

H. S. I will endeavour to do it as God shalf

belp me.

C

t

ė,

۲.

71-

in

d.

us

10

10

b

pe

of

m-

in

-1C

efi-

ord

rth

do

of

OW

od,

lin.

Min. I pray tell me plainly what special Sin, do you think it was, that laid the first Foundation of your Destruction? where did you begin

to leave God, and Ruine your felf?

H. S. It was Contention in my Pamily. I had been used unto something of Religion: and I was once eareful about the Worship of God, not only with my Family, but in secret also. But upon Contention between me and my Wise, I left off the Wayes of God.

and you fee what I am come to.

Min. I would pray you to Vomit up all Sin, with a very hearty detectation. You are going (if I may so speak) to disgorge your Soul; if you do not first cast up your Sin, if your Soul and your Sin come away together, you cannot but know something of the dismal condition which it must pass into. O what cause have you to fall out with Sin for ever? it has been your only Enemy. Here is the only Revenge which you may allow in your self. You must not now bear any Malice against any one man in the World, but sorgive even those that have dene you the greatest Injuries. Only upon Sin, be as revengtul as you can; I would have you

Dillars of Salt.

like Samplon, so to Dy, taking of a just Revenge.

H.S. I bope I shall.

Min. Well, we are now but a very few paces from the place, where you must breathe your falt. You are just going to take a most awful Step, which has this most Remarkable in it, That it cannot be twice taken. If you go wrong now, it cannot be Recalled throughout the Dayes of a long Eternity. I can but commit you into the Arms of a Merciful Redeemer, that he may keep you from a Miscarriage, which cannot be recall'd and redress'd throughout Eternal Ages. The Lord show unto you the Path of Life! Attend unto these, as the last words that I may speak before the Prayer, with which I am immediately to take a long Farewell of you. You are now just going to be Confirmed for ever. If the Great God pre-Sently find you under the power of Prejudice against any of His Truths and Wayes, or of Emity against what has His blessed Name upon it, you shall be fixed, and settled & confirmed in it, until the very Heavens be no more. But they are very terrible Plagues and Pains, which you may be fure will accompany this everlasting Disposition of your Soul. On the other fide, If God now find your Soul, under the power of Inclinations to Love Him, Fear Him, Serve Him; & to esteem the Lord Jesus Christ above a thouland Worlds; you shall then be Confirmed in

in the

that Lor this and reac

the

Se

mai

of yo to

the wi

go and the

he are

Willars of Salt. in the perfection of such a Temper, and of all the For, shat must Accompany it. Which of these is the Condition that I now leave you in-

H.S. Sir, I bope the latter of them.

Min. The Good God make it to: and grant that I may find you at the Right hand of the Lord Jesus, in the Day of His sippearing. May this Ladder prove as a Jacobs Ladder for you, and may you find the Angels of the Lord Jefus ready here to convey your departing Soul into the Presence of the Lord.

After this Discourse; ascending the Ladder, Le

made the following Speech.

Toung Men and Maids; observe the Rule of Obedience to your Parents; and Servants to your Masters, according to the will of God, and to do the will of your Mafters : you take up wicked ways, you fet open a Gain to your Sins, to lead in bigger afterwards; tho can'ft not do any thing but God will fee thee, all tho' thou thinkelt thou shalt not be catched thou thinkest to hide try felf in Secret when as God in Heaven can fee thee, though thou hast hid it from man. And when thou goest to Thievery, thy wickedness is discovered and thou art found Guilty. O Young Woman that is Married, and Young Man, look on M here; be fure in that Solemn Engagement yo are obliged one to another; Marriage is an O

Billars of Salt.

dinance of God, have a care of breaking that Bond of Marriage-Union; if the Husband provoke his Wife, and cause a Difference, he fins against God; and so does the, in such Carriage ; for the is bound to be an Obedient Wife, O you Parents that give your Children in Marriage, remember what I have to fay, you must take notice when you give them in Marriage, you give them freely to the Lord, and free them from that Service and Command you ought to have, yet you ought to have a tender regard to them. O thou that takest no care to lead thy life civilly and honeftly, and then Committest that Abominable Sin of Murder, here is this Murderer, look upon him; and fee how many are come with their eyes to behold this man, that abhors himself before God; that is the Sin that I ablior my felf for, and defire you, take Example by me; there are here a great many Young People, and O Lord, that they may be thy Servents! Have a care, do not fin; I will tell you, that I wish I never had had the opportunity to do fuch a Murder; if you lay, when a person has provoked you, I Kill bim: 'Tis a thouland to one, but the next time you will do it. Now I Commit my felf into the Hands of Almighty God, Dig Praper.

Lord our Good God; thou are a Merciful God, and a Gracious and Loving Father: the dre

rea Cr doi tho

of

der the

felf con all t

the

don
Lor
beg
deen
Jefu
fatis

thin me from unw

Mer com thy

Willars of Salt ther; Alas, that thou houldest Nourish up Children that bave Rebelled against Thee ! O Lord, I must confess, thou gavelt me opportunity to read thy Written Word; Thou art allo my Creator and Preferver; but, Lord, I have not. done according to the Offers of thy Grace; thou haft not hid from me the opportunities of the Good Things & Liberties of thy House and Ordinances, but I have waxed wanton under the Enjoyment of them. I have given thee just cause to provoke thee to Anger, and thou hast left me to Shame, not only on my ' self, but on my Relations. O Lord God I do confess that I have sinned against thee, & done all thele Iniquities against Thee, and before thine eyes. Lord, I have finned especially against thee; pardon my Sins of Youth; Lord, pardon this bloody Sin I stand here Guisty of Lord, hide not thy face from me; I humbly beg it of thee': for these is no man can Redeem his Brothers Soul, but only the Blood of Jesus Christ must do it. Let it be sufficient ro fatisfie for my poor Soul. I have not done any thing that thou shouldest be pleased to show me thy Love, or that I should have any thing from thee, but only Everlasting Misery. unworthy to come to thee; yet Lord, for thy Mercies Sake have pity on me. Now I am coming to Judgment, Lord, let the Arms of thy Merry Receive my Soul and los my fin be

Pillars of Salt.

Remitted; Good Lord, let not my fins which Condemn me here in this world, rife up to Condemme in the World to come; though they have Condemned me in this world, shew mercy, Lord, when I come before thy Judgment Seat. If my Soul be not humbled, Lord. humble it; let my Petition be acceptable in Heaven thy Holy Mountain. I am unworthy to come into thy Presence, yet O let me come into thy Kingdom; and deliver my Soul from Blood Guiltiness, in the Blood of Jesus Christ. O let my wounded Soul mourn for my Sin that hath brought me here, Sin brings Ruine to the poor Soul; wo is unto me for mine Iniquity. If I had gone to Prayer in the morning when I committed this Sin, Lord God, thou wouldest have kept back my bands from [hedding innocent Blood : O Gracious God, Remember thou me in Merey; let me be an Object of thy pitty and not of thy wrath; the Lord hear me and pardon my fins. Take care of my poor Children. I have scarrered them like stragling sheep flying before the Wolf; pitty the poor Children that go like fo many Lambs that have loft their Keeper; that they may not come to fuch a Death as I do! Lord, for the lake of Jesus Christ, and the Righteousness of thy Son, accept my Soul, and receive me into the Arms of thy mercy; that I may enjoy Everlasting Reft. Pardon all my fins; and let the Prayers of all those.

l a fay

Weha

lec

ler

molet

pla

fro

fer

up Si

T.

Re

G

an

m

chose that have put up their Petitions for me be accepted for the take of Jetus Christ. New

to

gh

W

g-

in

hy

ne

m

O

at

he

ty.

I

UE

de

er-

101

ar-

en.

ly.

en

dio

ch

fus

pt

of

est.

all

ofe.

be accepted for the take of Jelus Chrift. New I am coming, new I am coming, thou mayft lay, I called to thee, and thou wouldeft wot come : I must say, my sin brought me here, O the World, and the corrupt nature of man, that has proved my ruine! O Lord, Good Lord. let me enjoy Reft for my Soul. The defire of my Soul is to be with thee in thy Kingdom. let me have a share in that Kingdom. is the time, Lord Jefus; the Grave is opening its mouth; I am now living, though dead in Sin, let my prayers be heard in heaven thy holy place; thy hands hath made me, and I know thou canst Save me; hide nor thy face from me; and affect the hearts of thy people with this lad Object, that they may labout to ferve thee berimes, & may not give themselves up to Profamenels and Wickednels, especially that

When then hast the head full of Drink, the Remembrance of God is out of the heart; and then art unprepared to commit the solf and Pamily unto God; then art unfit to come into God. Presence. I have taufe to cry out and he ashamed of it, that I am guilty of it, because I gave was to that Sim more than any other, and then God did seave me to gratisfe Wickensels, Sto Murder that dear Woman, whom I should have taken a great deal of Content-

Sin of Drunkenness, which is an in let of all Abo-

to suffer this Death. 1

Thou art Holy, Just, and Good, & therefor O Lord have mercy on me, for the sake of the Son, pitty me, now Lord, I am coming. (that I could do thee better Service.

[Many of you that behold me, I know wish you

1

t

C

never bad feen me bere.

Lord, receive my Soul into a better place, if it be thy blessed will; 'tis a day of great Trouble with me; my Soul is greatly troubled; give me one Glimpse of Comfort in thy Kingdom; by and by let me have one dram of thy Grace. Accept of me now at this time, 'tis the fall time; Good Lord, deny me not, give me, as the Woman of Samaria, a Taske of that Living Water, that my Soul may Thirst no more. I beg it for the sake of Jesus Christ.

After this, he was by the Prayers of a Minifler then present, Recommended unto the Divine Mercy. Which being done, the poor man poured out a few broken Ejaculations, in the midst of which he was turned over, into that Eternity which we must leave him in.

The Speech of High Stone, in the Prilon, the morning before his Execution.

When Young People are Married, they make use frager in their Families, and when they Pray, they

bere

for

704

lace, great bled; King-

thy, 'tis

that it no hrift,

Mini-Diman

the that

the

Pray,

bey do believe there is Sincerity and infection in their Prayer; but when Difference between a Man all his Wife doth arise, then that doth occasion him drance of Prayer in their Family; and when Prayer

drance of Prayer in their Family; and when Prayer is wholly omitted, it let's in all confusion; and every will work: He faid, That he used to Pray in his

Dillars of Salt

family, but when he did Pray, it was in a formal manner, but now from the Confideration of Eternity that he was going into, he was made the more Confiderate in his Prayers that he

made, and did hope that now he had the Spirit of Prayer in his Praying.

CXI

ON June 8. 1692: Two Young Women, (the one English, tother Negro) were Executed at Boston, for murdering their Bastard. Children.

The English Young Woman, gave to the Minister, who Preach'd that Asternoon, the following Paper of Confession; which he took occition, in the Sermon, to publish unto the Congregation, where she also was then present be love the Lord.

I Am a miserable Sinner; and I have justly provoked the Holy God to leave me unto that Polly of my own Heart, for which I am now Condemned to Dy. I cannot but see much of the Anger of God against me, in the G

Dillars of Sait. Fulfilled upon me, that Word of His. Exil pur facto Simiers. I therefore defire, Humbly to Con of my many Sins before God, and the World but most particularly my Blood Guiles nels Before the Birth of my Twin-Infante, I too much parized with the Temptations of the Devil, to fmother my Wickedness by Murther ing of them: At length, when they were Born "I was not unfensible, that at least, One of them was alive to but fuch a Wretch was I, as to use La Jurderem Carriage towards them in the place where I lay, on purpole to dispatch them out of the World. I acknowledge that I have been more Hard hearted than the Sea Monders and yet for the Pardon of these my Sins would Fly to the Blood of the Lord Jelus Christ, which is the only Fountain fet apen for Sin and Uncleamefr. I know not how better to Glorify God, for giving me fuch an Oppor-"tunity as I have had to make fure of His Mer cy, than by adviling and entreating the Ri Generation here, to take Warning by my Exa ple; and I will therefore tell the Sine, that have brought me to my tham oful End. I do Wa all People, and especially, Toung People, 30 the Sin of Uncleanings in particular ; fair th Sin that hath been my Ruine; well had been for me, if I had answered all Ten ons to that Sin, as Foleph did, How hall I

AE 877 X 24069